REDEEMER COLLEGE LIBRARY JUL 17 1991

PER/BX/9401/.C36

REDEEMER COLLEGE LIBRARY
Dec 91
ANCASTER, ON
L9G 3N6

Calvinist Contact

A Reformed Weekly

JULY 12, 1991/46th year of publication/No. 2267

Evangelical Fellowship calls amendments on sexual orientation censorship

Alison de Groot (C.C. Staff)

WILLOWDALE, Ont. — The Evangelical Fellowship of Canada (EFC) is protesting recent amendments proposed by the Canadian Radio-television and Telecommunications Commission (CRTC) which would include "sexual orientation" as a prohibited subject matter for abusive comments in broadcasting.

Brian Stiller, executive director for the EFC said in a recent letter to Allan Darling, secretary general of the CRTC, that the move would, "in our view constitute a subtle but dangerous form of censorship under the transparent guise of non-discrimination."

A chilling effect

The letter went on to say the prohibition would cast the commission "in the unseemly role of choosing sides in a very public debate with moral and religious overtones. This cannot help but have a chilling effect on program content."

According to the CRTC's public notice on the proposed amendments, the rationales for the amendments were: that there is "a growing public perception" that discrimination on the basis of sexual orientation is not acceptable; and that there is "a growing jurisprudence" which supports the proposition that discrimination on the basis of sexual orientation, although not specifically enumerated in section 15 of the *Charter*, is nevertheless prohibited by that section.

Rationales unjustified

The EFC questions the relevance of the Commission's assertion of a "growing public perception that discrimination on the basis of sexual orientation is unacceptable," in its letter and asks, "In what way could such a 'growing perception,' even if true, constitute justification for the censorship of contrary views?"

The Social Action Commission of the EFC argues in its letter that at best, "there is a conflicting and inconclusive body of jurisprudence on the question."

Religious censorship?

However, primary to the debate for the EFC is the matter of religious freedom, says Stiller. The letter says a member of the CRTC, Lise Plouffe, was quoted in Peter Stockland's *Ottawa Sun* column as saying that abusive comments could include a devout Christian, Jew or Muslim who expresses a religious view of homosexuality. This, in her view could constitute "ridicule or contempt."

"Such censorship of religious views is unacceptable in a free and democratic society," argues the EFC in its letter.

The EFC has asked the CRTC not to proceed with the "proposed amendments" and allow public hearings on other proposed amendments before they "become entrenched."

The EFC is a national association of 29 evangelical Protestant denominations and para church agencies, including the Christian Reformed Churches of Canada.

Photo: C.C. files - Salmon Arms, B.C.

Toronto mission opens home for the homeless, in Christ's name

Photo: Robert VanderVennen

Genesis Place housing — Christian commitment to poor people

Robert VanderVennen

TORONTO — In its 95th year of ministering to down-and-out people in the core of Toronto, Yonge Street Mission has just opened and dedicated a 26-unit supportive housing building. Located on Gerrard Street at Parliament, the building is attached to the Mission's Christian community Centre and residents have access to the mission's social ministries. The new building consists of bachelor and one- and two-bedroom apartments.

"I remember when I had no place to live," said new resident Tim Golden as he helped cut the ribbon. "This is a new beginning for me." That's why it is called Genesis Place, a place for a new start.

It is that for a couple who proudly showed off their one-bedroom apartment at the open house. The woman said she and her husband had lived in trucks and cars for the past 16 years.

Church and government co-operate

The mission has worked with all the 45 residents for some time. More than a hundred others are now on a waiting list. The government of Ontario subsidizes the difference between one-fourth of the residents' income and the non-profit costs of the housing.

The Ontario Ministry of Housing provided a guaranteed mortgage for the construction cost of $3.9 million. The Ministry of Community and Social Services pays the salaries of staff for the project. Yonge Street Mission needs to come up with $350,000 for items not covered by the government.

Eric Freiler represented Housing Minister David Cooke at the dedication and Toronto Ward 7 Councillor Barbara Hall represented the City of Toronto, which put up the first $25,000. Housing Director Steve Chu pointed out that the church is Canada's second largest operator of low-cost housing, after the government.

Executive director Rick Tobias says that the mission was founded to serve the poor of Toronto in the name of Christ. It is appropriate to work for the saving of the souls of people who are down-and-out, and "Jesus' ministry modeled for us the relationship between good works and Good News," he says.

Now 45 people have a home that is clean and airy, an actual address. They have each impressed the mission staff with their desire to grow and take responsibility for their own lives. Christians are committed to supporting them through the mission.

Thinkbit

In matters controversial
My point of view is fine:
I always state the one that's wrong
And then the one that's mine.

Source unknown

In this issue:

In the poem "Ceremonies" Harry der Nederlanden profoundly confronts communal grief .... p. 10
Characters in two little stories, "The Lion" and "Pearls in the Heart," overcome fear and loneliness, respectively ..... p. 11
"That incredible book" describes the precision-filled process scribes followed in copying the Bible manuscripts that have come down to us ..... pp. 12-13

News

World Council of Churches in need of reform says Church of England

C.C. Staff

YORK, England — The Church of England is planning to reconsider its involvement in the World Council of Churches at the Church of England's General Synod, which meets July 12-16.

This comes after serious criticisms of the council's seventh assembly by the Church of England (Anglican) delegates, reports the *Toronto Star*.

In a document to be circulated to General Synod members, the Archdeacon of York, the Ven. George Austin, accused the council of being "anti-white, anti-Western, anti-Semitic (shrouded by the excuse of anti-Zionism) and above all anti-American." He recommends that the Church of England freeze its annual grant to the council and pay only to its Faith and Order section.

The General Synod, which meets in York, will debate a motion presented by the Right Rev. Barry Rogerson, the Bishop of Bristol, urging reform of the World Council of Churches, the Independent News Service reports.

The Provost of Southwark, Very Rev. David Edwards, calls the council "more of a radical pressure group than a council of churches," and criticized it for "oversimplifying the moral questions" of the Gulf War. Most of the Church of England delegation to the assembly refused to support a resolution calling for an immediate ceasefire prior to Iraq's withdrawal from Kuwait.

"It's surely better to seek to reform an institution from within, rather than turn our backs on ... the only truly international body that seeks the visible unity of the Church," the Bishop of Bristol argues in the document in response to those who feel the Church of England should withdraw from the council of churches all together.

With files from the Toronto Star.

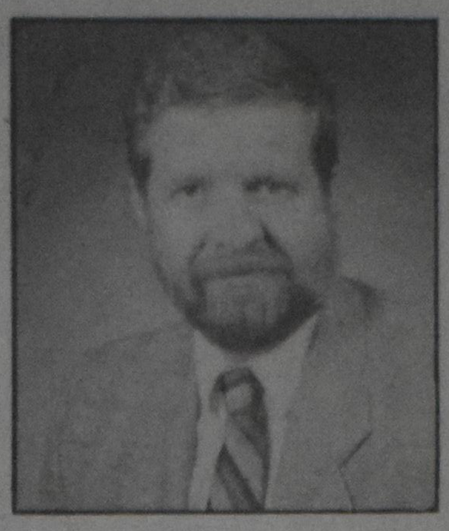
News digest

KANASETAKE, Quebec (MCC) — Mennonite Central Committee (MCC) Canada joined churches from Oka, Quebec, and three parachurch organizations in sponsoring a two-day meeting between native and non-Native Christians at Kanasetake, Quebec, June 1-2. The meeting, called "Christ Across the Cultures: Native/Non-Native Reconciliation," was held to build bridges of understanding and tolerance between the two groups. Other sponsors were the Mohawk Pentecostal Church, the Oka United Church, the Anglican Church of Lake of Two Mountains and Inter-Varsity Christian Fellowship, Cause Canada and Direction Chretienne. MCC provided $1,500 for the meeting.

TORONTO, Ont. *(The Observer)* — The 12 ecumenical coalitions which do the bulk of social justice work for Canada's churches, including the Christian Reformed Churches, are still wondering about their future in the face of a growing budget crisis. Despite more than a year of debate, the churches, coalition boards and supporters have failed to reach any consensus on major changes which would relieve the crisis. A two-day meeting called by the Canadian Council of Churches Justice and Peace commission in Toronto in April, and follow-up meetings between church and coalition representatives in May, left coalitions as uncertain about their future as when the process began in 1990.

A special fundraising campaign has raised $175,000 to maintain the ecumenical justice work and the coalitions will all survive for 1992, based on the outcome of budget negotiations with the churches which concluded in May. But, representatives warn the situation could worsen in 1993 and 1994 if the funding churches continue to have financial problems.

TORONTO, Ont. *(Faith Today)* — a nationwide study by Ontario Bible College professor, Dr. Gary Bredfeldt, has found that women at Bible colleges have significantly lower self-esteem than men at Bible colleges and than women in secular institutions. Only 31 per cent of women at Bible colleges say they have above average competence, compared to 70 per cent of Bible college men who say that. Although women in the secular world also tend to rate lower than men on the competence scale, the gap between men and women there is only seven per cent, compared to a 40 per cent gap between sexes at Bible colleges. Bible college women also rate 20 per cent lower than women in secular institutions on the competence scale. By contrast, men at Bible colleges rate 15 per cent higher than their secular male counterparts.



Jake Kuiken

So, where's the New World Order going?

Ten p.m. (MST), February 27, 1991, passed with a universal sigh of relief. The war that should never have been was over. Hussein should never have invaded and brutalized Kuwait. The U.S. and its coalition partners should never have demolished Iraq. Above all, it was a foolish war and its conclusion the only redeeming feature!

And now, welcome to the New World Order!

On June 7, 1991, the University of Calgary conferred an honourary Doctor of Laws degree on the Honourable Edward Heath, a prominent British parliamentarian for 42 years, a former prime minister, an accomplished conductor, a world-class competitive sailor and author.

On his visit to Calgary he conducted the city's Philharmonic Orchestra and also delivered a speech on the New World Order (NWO) in the University's Distinguished Lecturers series.

A political purpose

At the outset Heath made it plain that the NWO has a political agenda: it proposes to influence and direct the way we live. Ostensibly its purpose is a global community characterized by peace, well-being and economic prosperity; it's opposed to divisiveness if it interferes with economic development. Iraq, and more recently a threat to withdraw economic support from a fractious Yugoslavia, are examples of how NWO is prepared to achieve its goal.

And so its strategy is to use economic relationships to create an interdependent global community. With everyone's well-being dependent on that of others, war is tantamount to economic suicide. Europe 1992 is a major step on the way; there the NWO is unfolding pretty much as planned, even though it suffers from an occasional bumpy ride or a circuitous route.

This rendition of the NWO began its journey, according to Heath, during the early days of World War II. At Winston Churchill's suggestion Britain and France flirted briefly with the idea of becoming one nation in order to oppose Hitler's Germany. It didn't go far. France was preoccupied and about to capitulate. But the idea outlived the war!

The economic strategy

It didn't take long after 1945 to revive the idea. This time the implementation proceeded more slowly. The Power and Steel agreement between Germany and France made sure the first of three post-war ideals was achieved, namely "economic interdependence." By providing each other with the essential ingredients of a modern industrial state, they assumed that future warfare would be prevented.

As a result of the economic strategy, "...Europe 1992 will have a community free from internal economic barriers." While there's no plan to turn it into "Fortress Europe" or a trading bloc, neither is there any plan to sacrifice European well-being. For instance, the EEC's agricultural policy is not likely to change simply because Americans object to European governments' subsidizing their farmers.

Following 1992, Heath suggested, Europe will begin to "broaden and deepen" the relationship, working towards a common monetary system under both direct and indirect government control. Similarly, it won't be long before serious discussions begin about a common defence policy and greater consolidation of political strategies and institutions.

Eastern Europe's future will also play a big role in the discussion. The expectation is that "in perhaps ten years the Eastern Europeans will be brought into the EEC fold."

That seemed to be a fly in Heath's ointment. He noted twice, quizzically, that no one understands or knows why Mikhail Gorbachev was permitted to lift the Iron Curtain. The comment appeared as sceptical recognition of the U.S.S.R. president's 1988 December 7 speech to the United Nations when he aligned himself with the goals and strategy of the NWO.

The real goal

Nevertheless, Heath sees the future with a clear note of optimism. There will be struggles, but progress and prosperity are sure to prevail. And so Heath ended with the comment that each of us "...should take part and try to exercise our influence where we are, and so justify our existence as citizens!"

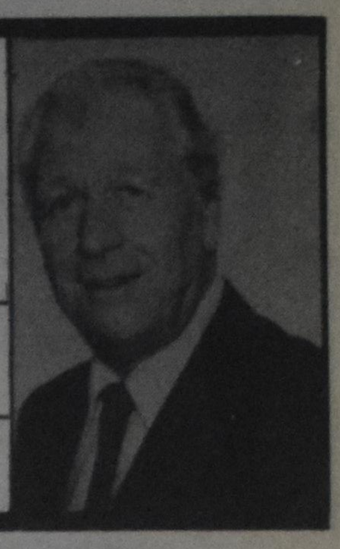
There are those who disagree strongly with Heath's single-dimension view. In the meantime, there was at least one other time when God frustrated human ambition, pride and desire to "...make a name for ourselves." That's recorded in Genesis 11.

Jake Kuiken is a registered social worker who lives and works in Calgary.

LONDON FRANKFURT PARIS MELBOURNE ROME
CRUISE VANCOUVER
JAMAICA MEXICO
Comfort at competitive charter prices
AMSTERDAM
FRANKFURT FROM $699
wereld contact
from $499
• Limited Space
• Subject to change
• Restrictions apply
• Widebody Service
• Car Rentals
• Rhine Cruises
Hotline 224-5211
BRADFORD 775-6762
GRIMSBY 945-3301
MADRID VIENNA COPENHAGEN AMSTERDAM

Pressreview

Carl D. Tuyl



It is hard to keep up with all the committee reports. Reading the lot of them from beginning to end would give a person verbal whiplash. One committee just rubber-stamped what the government has already done: appointed a joint Commons-Senate committee. It then added the Old Victoria formula for amendments to its report. Very original!

★ ★ ★

Newfoundland's Premier Clyde Wells hit the nail on the head when he said that ordinary Canadians have been once again left out of the national unity debate. The current prominent constitutional consultants from Queen's University in Kingston, Ont., who advise the government, are the same people who engineered the Meech debacle. The debate, perhaps with the exception of the Spicer Forum, is a politicians pow-wow. One of the members on the Spicer Forum has leaked some of the committee's recommendations. The bickering among the members has settled down. The report will be published and signed by all members, but it will contain several addenda that were added to express some members' disagreements.

The committee is advising re-examination of the government's policies of multi-culturalism and bilingualism. Echoes of Mr. Presto! Do we really want to turn to the American melting pot approach? Allegiance to the Maple Leaf with hand on their hearts for school children? And must we surrender our wooden shoes, turbans, cabbage rolls, mazurkas, pizzas and other cultural idiosyncracies? We would become a dull country with Mr. Presto as premier. Gimme a break! My own recommendation: give all provincial premiers, legislators and hangers-on the pink slip and make do with one government; that advice did not get recorded in the report.

★ ★ ★

It might be remembered here that the Throne Speech called for more non-partisan approach to matters before the House. A kinder and gentler parliament so to say. During the Al-Mashat affair debate, one of the cabinet members, Harvie Andre (government House leader, mind you), was heard to shout in the direction of the opposition: "Fascists, brownshirts and Nazis." So much for a quieter and gentler House of Commons.

★ ★ ★

Economic bigwigs all over the place declared that the recession was in retreat. Does that mean that unemployed Canadians can get their jobs back? Probably not. Their jobs might have moved to Mexico.

★ ★ ★

What do you know? An Ontario wine won the Grand Prix d'Honneur at a wine fair in Bordeaux, which is somewhat akin to a hockey team from Monaco winning the Stanley Cup. Congrats to the Inniskillin winery. And equally amazing news is that lake trout are spawning near the shores of Toronto in Lake Ontario. Must be slightly retarted lake trout at that.

★ ★

Ontario's NDP government is getting cheap shots from business tycoons. Especially Mr. Conrad Black who, if I remember well, wanted to get his fingers into the Dominion employees pension fund, used vitriolic language in the *Financial Post*. The premier kept his cool and urged business to co-operate. All this because the NDP is planning to raise the minimum wage and might be expected to ask corporations to contribute a fair share in the tax burden. The deficit budget found no favour in Mr. Black's eyes either; but the Minister of Community and Social Services said in one of her speeches, "These are not just numbers; they are people who are hurting." Like all governing parties the NDP's popularity has slumped.

★ ★ ★

Grey power is on the loose in Alberta where more than 40,000 senior citizens have signed petitions demanding that the government rescind $22 million in cuts to senior programs. There is awesome clout in the Geritol crowd.

★ ★ ★

Yugoslavia has broken apart. The two richest republics, Croatia and Slovania, have declared their independence. Yugoslavia's army is taking position at the border. The country's political and economic situation is chaotic as a result of this break-up. Croatia is about one-tenth the size of Ontario. It covers 90,000 square kilometres and has a population of 4.8 million, of which 500,000 are ethnic Serbians who claim to be discriminated against and have declared independence for their own enclave. Croatia's leading industries are tourism, shipbuilding and agriculture. Slovania, which borders Italy, Austria and Hungary, covers an area twice the size of Lake Ontario. Its population counts two million people. It was one of the most prosperous regions of Yugoslavia.

★ ★ ★

China is no exception to the maxim that a sucker is born every minute. A couple of swindlers sent a letter around asking donations for the "Organizing Committee For A Large Scale Literary and Art Evening Party in Celebration of the 70th Founding Anniversary of the Chinese Communist Party." The con men collected 230,000 yen which is $55,000 in real money. Ah well, there are also people who send money to Jimmy Swaggart.

The Chinese have arrested the acting Roman Catholic bishop of Shanghai apparently in retaliation against the Vatican for announcing the elevation of Bishop Ignatius Gong to cardinal, an act which found no favour with Chinese authorities. The clergy of the Chinese Patriotic Catholic church are flunkies of the communist government and they do not recognize the Pope's authority.

★ ★ ★

In Kuwait, where martial law came to an end, the country's Inquisition continues to sentence people to death. Twenty-nine people, mostly stateless Arabs, Palestinians and Jordanians, have been sentenced to death so far. It's always the poor penniless underdogs that wind up on death row, and the innocents who fall victim to all kinds of religious wars. Hans Kung, German theologian of world fame, said, "There will be no peace among the nations without peace among religions. There will be no world peace without religious peace." Muslims celebrated Haj. Millions of Muslims all over the world ended the celebration with mass hugs. That's what this world needs: people hugging each other.

★ ★ ★

South Africa's President F.W. de Klerk got the country's repeal of race classification home-delivered when his adopted son, Willem, married a non-white woman.

★ ★ ★

The Israeli prime minister muzzled his army publicity people after they revealed that Israeli soldiers went into the West Bank and Gaza Strip disguised as Arabs. The word went out: zip the lip. The Israeli government continues settling its people in the occupied territories in spite of American efforts to stop the settlements. Shamir merrily bites the hand that feeds him with a cool $3 billion per year. How long, however, will he be able to do that? I guess as long as that massive block of Jewish American voters supports his policies.

★ ★ ★

Old age is the time when you really begin to notice that the human body consists of water and chemicals. The trouble is that they all get into the wrong places: water in the knees, calcium in the arteries and stones in the gall bladder. Sometimes all this chemical displacement makes life like a headache on a noisy street; but then it is time to remember the good things. Cheques from the government, 10 per cent off on senior's day, hormones at rest and the laughter of your grandchildren. It ain't that bad!

★ ★ ★

Summer is here. Enjoy yourself and treat each other kindly. All you *Calvinist Contacters* forget about the paper, kiss your lover, spoil your children and come back safely. Have a good time!

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

Want to rent a car while in Holland?

Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

Free of charge — Confidential
Public presentation — Home visits

CSS

Please write: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: (416) 598-2181

AMSTERDAM
FROM $519 RESTRICTIONS APPLY
ASK US ABOUT BUS TOURS BY O.A.D.
VALENTINE TRAVEL
513-0400 or 324-3330
Toll free 1-800-268-6144 (Ont.) London (519) 672-3161
St. Cath. (416) 935-9103 Henny Vuyk: (416) 934-0686
OFFICE HRS: MON.-FRI. 0830-0530
Ont. Reg. #1145987

AMSTERDAM
BALDWIN VERSTRAETE
has been selling travel for a long time. Let him also stretch your travel dollar.
CHARTERS, SCHED. FLTS. (WE REPRESENT ALL AIRLINES), GROUPS, SPECIALS, EURAIL, WINTER IN SPAIN/PORTUGAL, INDONESIA SPECIALS, TRAVEL INSURANCE, EMERGENCY AMSTERDAM SERVICE, LOKHORST AND BBL CAR RENTAL, OAD BUSREIZEN, PLUS MUCH MORE
VERSTRAETE TRAVEL
AURORA, ONT.
(416) 969-8100
SPECIAL TORONTO LINE
Anne Winter Newmarket: 836-9226
Caron Goodreau Barrie: 722-1025

Editorial

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor:
Bert Witvoet

General Manager:
Stan de Jong

Associate Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Editorial Assistant:
Alison de Groot

Regular Contributors:
Stan de Jong, Nandy Heule, Anne Hutten
Reinder J. Klein, Angela Terpstra

Accounting:
Willy Suk-Kleer

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design
Cecilia van Wylick

Typesetting:
Ruth Beekhuis

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
Robert Bernhardt, Margaret Griffioen-Drenth
Nandy Heule, Anne Hutten, Sheena Jamieson,
Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz,
Hendrik Reems, Lammert Slofstra, William Van Huizen.

Publication dates:
Calvinist Contact is published weekly on Fridays except for **July 5, 19, Aug. 2, 9 and Dec. 27**, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:
Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:
Calvinist Contact (USPS 518-090).
Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092

Advertising:
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.
Printed in Canada

Subscriptions	Canada (GST) included	United States (GST free)
Six months	$21.25	$18.00 U.S.
One year	$37.50	$32.00 U.S.
Two years	$70.00	$60.00 U.S.
Three years	$105.00	$90.00 U.S.
Overseas: $125.00 airmail		**$70.00 surface mail**

261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tell.: (416) 682-8311 or FAX: (416) 682-8313

When the centre no longer holds in Yugoslavia

The name Yugoslavia stands for "the land of the southern slavs." The name represents a desire to unite all slavic groups that left Poland and the Soviet Union in the sixth century. These slavic groups at first formed their own independent states, such as Croatia, Serbia and Slovenia. Thirteen centuries later, in the 1800's, these separate groups fostered a desire to unite into one country after having experienced domination and exploitation by outside powers — Austria ruled Slovenia, Hungary ruled Croatia and Turkey ruled Serbia and a few of the other republics.

It was this drive toward unification that led to the assassination in 1914 of Archduke Francis Ferdinand of the Austrian-Hungarian empire, because Ferdinand and his government did not want to grant independence to Slovenia and Croatia. It was the assassination that became the spark of World War I. With the defeat of the Austrian-Hungarian empire in 1918 the southern slavs were free to form their own state: the Kingdom of the Serbs, Croatians and Slovenes.

Today, 73 years later, what is now Yugoslavia is being torn apart by civil strife as Slovenes and Croatians want to separate from what they now consider an undesirable union, in which the Serbs have most of the power and the advantages. Of course, Croatians and Slovenes have never liked Serbs, and vice versa, because of many other historical reasons, not the least of which is that Serbia became part of the East Roman or Byzantine Empire in A.D. 395, while Croatia and Slovenia became part of the West Roman Empire. Consequently, Serbs use the cyrilic alphabet and are mostly Eastern Orthodox, while Croatians and Slovenes use the Roman alphabet and are mostly Roman Catholic. The fact that the Serbs have voted for a communist future and the Croatians and Slovenes for a democratic future in recent elections has not helped the cause of unity either.

A long memory

What I am trying to say in this little history lesson is that we cannot hope to understand what is happening in Yugoslavia right now unless we dig into our history books and find out what happened on the way to July 1991 when Yugoslav jets are strafing the Slovenian capital Ljubljana and Yugoslav tanks are passing through Croatia. The reason these republics are fighting is because their people have a rather long memory and, in any case, are steeped in the mythology and attitudes of intolerance and hatred. The fact that blood is now being shed is not going to help the cause of unification. Once people have died for a cause it becomes extremely difficult to give up that cause.

Western countries have been unwilling to recognize the nationalistic aspirations of Slovenia and Croatia. They do not think of these small republics as being economically viable once they are separate. The trend these days is towards unification. But the more the federal forces in Yugoslavia use brutal repression as the means to restore unification the more the West will be forced to show sympathy towards Croatia and Slovenia.

Perhaps there is a lesson in all of this for Canada. It's difficult for us Canadians to imagine that Ottawa will use military force to keep Quebec in Canada should all the constitutional efforts fail. But the incident at Oka, Que., a year ago should give us pause. The only thing that will perhaps keep us from following the Yugoslav path is our less passionate character (dare we call it apathy?) and our lesser historical awareness.

Give them a chance

In the meantime, our government should strongly denounce the way in which the Yugoslav army is trying to "save" that country. Let Slovenians and Croatians decide whether their independence is viable. Reality has a more effective way of teaching people the wisdom of taking a certain course than political bodies with their curious mix of self-interest and lack of understanding.

Nationalism need not be a negative force. I like the definition given in the *Christelijke Encyclopedie* (a Dutch Christian encyclopedia): "Nationalism is striving to maintain an independent nation, to promote its welfare, based on the conviction that it represents a certain value and has the responsibility to carry out a certain task."

"Welfare, value and task" stand out as the key components here. It appears that Slovenians and Croatians believe that their welfare has not been served, that their value has not been recognized and that their task is not being fulfilled within the federated state of Yugoslavia. Who are we to argue with them?

BW

Bert and Alice Witvoet visited an isolated Greek Orthodox monastery in eastern Yugoslavia (Serbia) in October 1990: (from l. to r.) Alice Witvoet, mother superior and a villager named Nicolai.

Photos: Bert Witvoet

Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

I have really appreciated the questions and the answers dealing with divorce, remarriage and the Christian Reformed Church in the January and the February issues of the* Calvinist Contact.** ***I have a question about the April 12 issue and the answer you gave to "Married for Life."

You stated that "the Bible gives us two exception clauses that free us from this life-long commitment. The one is adultery; the other is death." But what does the Bible mean by death? Does the Bible mean only a physical death? What does the Bible say about living in abusive environments? If you are living in an abusive environment, do you have to stay "till death do you part"? I was living in an abusive environment. I did not suffer physical death but I did suffer an emotional and mental death. One more question: if I were to remarry in the future, would that be considered adultery?

Dear Questioning:

Death, biblically defined, is far more than physical death. When Adam and Eve fell into sin they did not drop dead even though God had warned that they would die if they ate of the fruit. What they did experience immediately was *separation*. Separation from each other; separation from God. Physical death came much later.

No wonder that those who are separated in marriage use words like "grief" and the "death of a relationship." Any kind of separation is a kind of death as far as the Bible is concerned. So marriages can die and there are situations where two persons are doing nothing more than dragging a corpse along.

On the other hand, in Christ we have a resurrection faith and marriages can also be resurrected. Those of us who are married should constantly be praying for life and seeking ways to breathe new life into our relationships. Marriage encounter weekends, regular dates and special times set aside each day for good communication are essential.

The Bible does not give us specific examples of persons staying in an abusive relationship. The prophet Hosea presents an unusual case, in that he is commanded by God to marry a woman who had a reputation for adultery. Later he sent her away when she was unfaithful after they were married. Then God commanded the prophet to "show your love to your wife again, though she is loved by another and is an adulteress" (3:1).

This prophetic book is not prescriptive for our marriage relationships. Rather, it is descriptive of the way God enters a relationship with sinful Israel and takes his people back after they are unfaithful to him by worshipping other gods. From this we can learn that marriages involve sinners and that repentance and forgiveness can lead to reconciliation and create new beginnings in difficult marriages.

But the whole movement of the Bible is from fear to safety and no one is required to stay in an abusive relationship. Unfortunately the Bible has often been quoted out of context to keep women locked into violent relationships. We need to remember that God tells us to resist evil and flee from the devil. Tragically, some spouses become almost demonic in their behaviour. In such cases, emotional and mental death precedes physical death, as was the case for Adam and Eve.

Strictly speaking, remarriage is called adultery by Jesus only when a man selfishly divorces his wife to marry another woman. Notice that Jesus is speaking to those men who casually dismiss their wives from their lives and think all is well if they've looked after the legal details. Jesus is not speaking to women who are divorced and put on the street by such men. Victims of such abusive behaviour cannot be guilty of adultery because they were not unfaithful to their marriage relationship while it lasted. Neither are they guilty of adultery for entering a safe relationship and a new marriage. In Matthew 19 Jesus only has a word of warning for callous, unfaithful men who dispose of their spouses. Your future remarriage falls outside the scope of Jesus' discussion and will not be adulterous unless you violate your new marriage by having an affair.

We're sorry that you have lived through such trauma. Yet we're hopeful that you may experience Christ's resurrection power in your new relationship.

Our only concern is people's tendency to return to their problems. A woman in an abusive relationship will on average return six times to her husband before finally leaving him. When remarrying, the danger exists that a woman will be attracted to the same kind of person that she left. As you can imagine, this sets up a cycle of victimization in the new marriage.

We encourage you to seek pre-marriage counselling so that you will fully know yourself and your future partner. Don't remarry until you understand what went wrong in your first marriage.

May God bless you as you move forward into the future that he has in store for you.

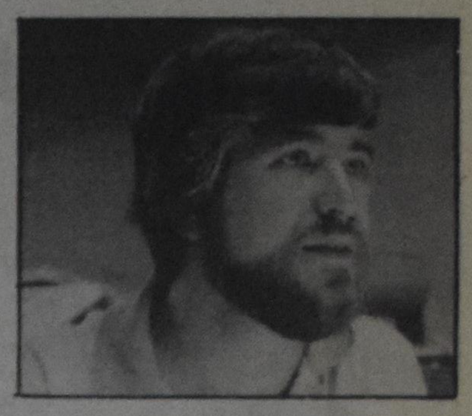
Dear Readers:

We have received several eye-opening letters that we cannot share with you because the writers have withheld permission. As much as we'd like to, we simply cannot begin to answer individual letters. Be assured that when you write, we will omit any identifying details. Please remember that letters to Dear P & M are meant for publication.

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Just a moment



Herman Praamsma

"If all the year were playing holidays,
to sport would be as tedious as to work."
(Shakespeare, *Henry IV,* Part I)

How wonderful to enjoy summer again! No more school, no more tedious meetings, but warm weather and camping trips, summer holidays and back-yard barbecues.

Maybe you remember how you paid the price afterwards when you were smaller: invariably you got back to school and had to write an essay on "How I Spent My Summer Holidays."

As a public service I want to reverse things a bit in today's column. I'll give you a short, ready-made essay on how you *should* spend (at least part of) your summer. If you do nothing else this summer, you should pick up your phone right after you read this column and make reservations to go to the Institute for Christian Studies' (ICS) Niagara Summer Conference the first long weekend in August (call: 416-979-2331).

Why do I say that? Am I being paid to say it?

No, folks. This is an honest-to-goodness act of kindness. You'll thank me later. There is still time to register.

You see, this conference is unlike any other. This is a conference to which my children *want* to go. It is a place for meeting people from all over Ontario and from "foreign parts," and sitting around campfires, playing sports (the ICS Olympics!), eating together and singing until our voices give out. It is about worship with 1,200 people, eating watermelon and dancing. It is about special programs and workshops for children and teenagers; in fact, there is a special emphasis on more and better workshops for young people!

Oh, and incidentally, if the main speakers are any good it's an added bonus!

Stretched and challenged

This year's theme deals with differences we experience as Canadians: different cultures, different religious backgrounds, differences in the workplace, differences within your congregation; it deals with topical items such as Quebec, Native people, the challenge of witnessing (400,000 by 2000?). And the speakers *could* be very good, going by their reputations, so we'll hope for the best from the likes of Paul Marshall, Don Posterski, Bing Goei, Joe Abby-Colbourne and Ross Maracle, to name a few.

Your kids will love it, you will be stretched and challenged, and the whole experience will be geared to making the Christian community more outward-looking and engaged in our contemporary setting. It struck me that the editor of *The Banner* (the Christian Reformed denomination's weekly newspaper) remarked right after this summer's synod was over that his denomination seems to be turned in on itself right now. It is not engaging issues that trouble the rest of the world. Well, here is part of the antidote: go the Niagara family conference and get in touch with what it means to be an engaged Christian in our society!

But enough said. This should be plenty of material already for your September back-to-school essays. I have to stop now. Need to go pack for the conference. See you there!

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

12/7/91

Pioneer Clubs

Provides your church with a quality Bible-based program for boys and girls from pre-school to high school.

A fun club where children and youth learn how to put Christ in every phase of life.

Assists your church outreach.

Ask for our "FREE BROCHURE"

PIONEER CLUBS
Box 5447, Burlington, ON
L7R 4L2 (416) 681-2883

ATTENTION PASTORS

If you're travelling in sunny Southern Alberta this summer, why not stop in at **Medicine Hat** (we are vacant) for a Sunday and lead us in worship? Please confirm your Sunday by writing **Bill Hoetmer, Box 871, Medicine Hat, AB T1A 7G8**

Education

Retired principal off to China

Angela Terpstra

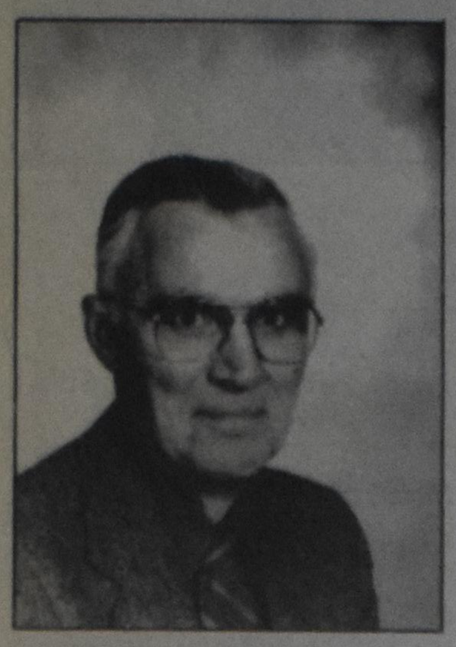


Photo: courtesy Angela Terpstra

John Harris

REGINA, Sask. — John Harris, a recently retired Christian school principal, is not wondering what to do with his time these days. Harris will be off to China to teach English for the summer. Last year he retired from his position as principal of the Regina Christian School and he is now fulfilling a long-held dream.

Harris's destination will be Hefei, a university town about 100 miles inland from Shanghai. There he will take part in a program to teach English to Chinese middle school teachers. His specific duties will be to supervise a team of 10 teachers and to liaise with the university administration. He will also be giving daily lectures on teaching methodology and North American culture to the Chinese participants. He will include everything from Canadian geography to a study of our consumer habits. Harris and the others on his team will live on the campus of Hefei University with their meals and board provided by the university. His other costs are individually funded, with friends supporting him.

The recent political situation in China doesn't bother Harris. The program of which he will be a part began in the 1980s with only one cancellation — the 1989 summer session which would have taken place after the events in Tiananmen Square. The year-long session of the program was not interrupted at all.

When asked why he is going, Harris is ready with several answers. He has spent many years teaching English to North American students who have varying degrees of interest. Now he finds it refreshing to have adults who all want to learn English. Also he has long held an interest in Oriental things and especially admired the success of many Oriental immigrants and students who have overcome many hurdles, language not the least of them.

Hefei is a long way from the prairies and on some days Harris says he wonders if he's into something with which he'll have difficulty coping. However, he is comforted by the fact that three of his 10-member team have taught in this university before and several others are experienced travellers. Another interesting feature of the team is that it is made up of people of all ages — from some who are just finishing university to other retired people like Harris himself. He says, "It is important to see others in the world in their own culture and become involved and appreciate how others live."

Calvin prof awarded $100,000 research grant

C.C. Staff

GRAND RAPIDS, Mich. — Calvin College history professor Dr. Dale Van Kley has received a grant of $100,000 to undertake research on how religion and politics mixed to play a central role in the French Revolution.

The grant comes from the Pew Charitable Trusts of Philadelphia, through its Pew Evangelical Scholars Program. It will be paid out over the next three years.

Van Kley, who has taught at Calvin since 1969, has specialized in 18th century France and especially the revolution. He says, "In the last 20 years the Marxian explanation of the French Revolution — that it was the bourgeoisie rising up against the nobility — has unravelled. On these shores very nitty-gritty empirical research has led historians to see the anomalies in a Marxian understanding of the revolution. Their research has uncovered significant political, intellectual and even religious forces at work in 18th century France. Suddenly religion, and religious historians, are being taken seriously. It's an advent that is very exciting for me as a Christian historian."

Van Kley sees his own Christian faith as central to his work as an historian. "My faith is that of a Christian in the Augustinian tradition," he says. John Calvin also figures prominently in his research. He says, "Calvinism was one of the first big challenges to the monarchy religiously defined. Calvinism was politically subversive in the 16th century." He sees Calvin as one of the early architects of the French Revolution.

Van Kley is committed to writing a book on this research. He holds the bachelor's degree from Calvin and the master's and doctor's degrees from Yale University.

—with files from Phil de Haan

B.C. independent schools group celebrates

C.C. Staff

VANCOUVER — The Federation of Independent School Associations (FISA) is celebrating 25 years of service in British Columbia. At a recent banquet in Burnaby some 150 people recognized the milestone and paid tribute to founding members.

Today 175 schools with more than 35,000 students are members of FISA. This represents more than 85 per cent of independent school enrolments in B.C. Fred Herfst has been executive director of the group since 1986.

In the turbulent mid-'60s when FISA was founded, independent schools in B.C. received no government support and could exist only upon annual approval from the government.

FISA became a federation of school associations in which larger and smaller groups each had one vote. Roman Catholic schools were among early enthusiastic members.

A Social Credit cabinet minister made a lasting impression when he told FISA representatives in the '60s that governments will only legislate when the political climate encourages it. So FISA members went to work to build citizen support in a climate that was hostile at first. The story of independent schools had to be told across the province. Gerry Ensing became executive director in 1969, a position he held until 1986 when he took a position in B.C.'s Ministry of Education.

Grassroots foundation

It was the grassroots work that made the federation's political success possible. The work of the Roman Catholic community was especially valuable. In the 1972 election, 2,500 independent school supporters packed the Queen Elizabeth Theatre in downtown Vancouver for a political rally at which Premier W.A.C. Bennett made the widely-reported outburst that "only over my dead body" would independent schools ever gain access to public funding.

But gradually the climate changed. In 1973 the opposition Social Credit Party under W.R. Bennett made a total about-face by favouring recognition and funding of independent schools. They followed up on their promises when they were in power in 1977 with the memorable *Independent Schools Support Act*.

FISA has become the voice for independent schools in B.C. Since 1977 no legislative or regulatory changes have taken place without prior consultation with FISA. In 1989 a new *Independent School Act* raised the maximum per-student grants to 50 per cent of those for public schools without any intrusive change in curricular or other obligations.

FISA indeed has reason to celebrate. It likes to emphasize its motto, based on its initials: "Freedom Involves Secure Alternatives."

O.C.A. Architects Inc.
• Churches • Schools • Senior Citizens
221 DUFFERIN STREET, SUITE 100
TORONTO · ONTARIO, M6K 1Y9
Roland P. Jonker, Dipl. Arch., O.A.A., M.R.A.I.C.
(416) 538-9810

NOW OFFERING
RRSP 8.75% (compounding monthly; equal to 9.1% regular interest)
Regular fund 9.0%
Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.
Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Kerkdiensten op cassette in de Nederlandse taal
U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.
Prijs $3,00 per cassette
($1,50 extra als u de cassette wilt houden)
Voor inlichtingen schrijf naar:
Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

Look for our directory on page 15!

Cinema summaries

Marian Van Til

Robin Hood, Prince of Thieves

Rated PG
Stars Kevin Costner, Morgan Freeman, Alan Rickman, Mary Elizabeth Mastrantonio, Geraldine McEwan, Nick Brimble, Michael McShane, Christian Slater
Written by Pen Densham and John Watson
Directed by Kevin Reynolds

The problem with great expectations created by a great deal of hype is that more often than not, the person, place or thing "hyped" falls short of the hopes of those doing the anticipating.

That's the case with the current cinematic Robin Hood. The film is wowing audiences with its meticulous attention to period-details (settings, costumes, weapons), its frenzied battle scenes (how strangely satisfying that guns hadn't been invented yet! though bows and swords wreak their share of havoc), its love-story-with-rescue-in-the-nick-of-time, and its humour. Yet all that can't overcome (for this critic, anyway) the sad fact that Kevin Costner as Robin Hood is badly miscast.

I very much wanted to be enthralled by this movie. The Robin Hood legend was a favourite childhood story of mine, and Kevin Costner stands above the bulk of Hollywood actors both in talent and in personal integrity. But Robin Hood he's not, for two reasons: first and most annoying is Costner's refusal (or inability) to adopt a British accent. A hint of one emerges now and then, but mostly this Robin of Locksley seems to be running through a Sherwood Forest planted firmly in the midwestern United States. Robin, Maid Marian, and some of his band (partly Americans, partly British) seem oddly out of place here, the more so when they're given anacronistic lines which sound like something out of a 20th century group therapy session. The bad screenwriting combined with the American accent makes Robin sound like he's suffering from an identity crisis.

Too cerebral

The other problem is, as one critic has aptly pointed out, that Costner's ability and attractiveness as an actor lies in roles in which we can "watch him think" on-screen. He's an intense but fairly cerebral actor not particularly suited for swashbuckling parts like Robin Hood. So when he's not riding to someone's rescue, Costner's Robin Hood mostly emits sardonic little smirks and is so laid-back as to be bland.

British theatre actor Alan Rickman's high-powered portrayal of the Sheriff of Nottingham interprets Robin Hood's nemesis as a deliciously nasty but childish brat who is used to getting his own way. Rickman adds great life to the film but occasionally overdoes it.

It's not surprising that a modern cinematic version of this 14th century legend set at the time of the Crusades would be infused with 20th century sensibilities. It has to be, to an extent, or audiences couldn't or wouldn't relate to it. But this version has some peculiarly modern, secular and "politically correct" views of religious tolerance, specifically on how Muslims and Christians should relate.

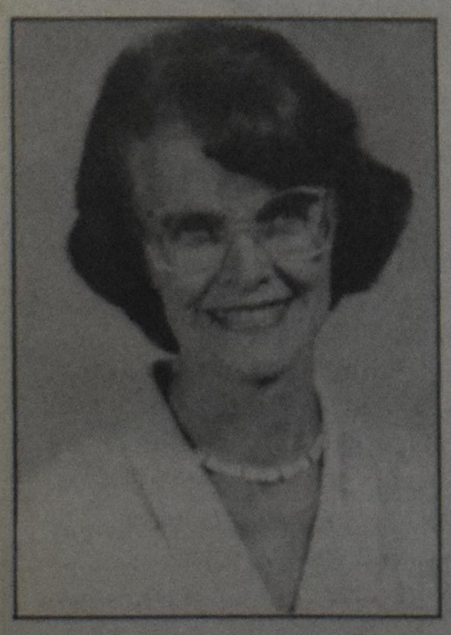
Inter-faith yeomen's conference

When Robin of Locksley returns from the Crusades he comes back with a devout Moor named Azeem (Morgan Freeman) who becomes his confidant. Robin then recalls that his father had not encouraged him to go on the Crusade, saying one shouldn't force his religion on others. Azeem still turns to Mecca to pray but there's no evidence of any personal piety on the part of this Englishman who has just spent years of his life on a pilgrimage, bloody and ignoble as it may have been.

The Moor, one of the film's most likable characters, is so full of wisdom, invention and integrity he would have qualified for sainthood in the medieval Roman Church. The "civilized" English Christians are the barbarians here, though Robin has obviously seen the light. Despite careful attention to detail in other areas, the filmmakers show little real understanding of either Christianity or Islam. (The sheriff incidentally consults a devil worshipper for advice.) While the film is entertainment and not a documentary on world religions, something a little closer to the truth would have better served today's generally historically and religiously ignorant audiences.

This American version of a classic British legend isn't terribly satisfying for someone who is addicted to the high quality, British-made historical dramas and contemporary adventures available on cable TV, independent education stations and public TV in the U.S. But if you can prevent yourself from being hampered by such mental comparisons (or if you don't live in an area where such fare is available), *Robin Hood, Prince of Thieves* will likely be just the thing for a summer evening's entertainment.

Faith 20 program will show a new 'Canadian' face



Trudy Uittenbosch

Photos: courtesy EMC

Karen Knibbe-Louter

Bert Witvoet

HAMILTON, Ont. — Although the Back to God Hour's television program Faith 20 is produced in the U.S., it has had and will continue to have an intro and closing featuring a Canadian host. In the past few years that Canadian host has been Trudy Uittenbosch, a teacher by profession from Montreal, who has made appearances on CBC's Quebec-wide television broadcast "Thought for Today." She volunteered her services ever since the program started airing on VISION-TV's Canada-wide network.

As of July 6, Karen Knibbe-Louter of Hamilton, Ont., another teacher, will have taken the place of Trudy Uittenbosch. One of the reasons mentioned by a Faith 20 spokesperson for replacing Uittenbosch is that the younger Knibbe-Louter has no Dutch accent.

In the past the "Canadian content," which in effect lasted for only a minute at the beginning and half a minute at the end, was usually written by a member of the Electronic Media Committee (EMC) of the Council of Christian Reformed Churches in Canada and taped in an inside studio in Toronto. An attempt was made to relate the message of the program to a Canadian event, issue, history or locale.

Karen Knibbe-Louter hopes that in the future she can have a hand in writing the intros and closings. She has just finished a series of 12 tapings that were written for her. She and the program committee also hope that the tapings can eventually be done by their own committee members in different localities, inside or outside a studio, instead of always in an inside studio. For that the EMC will have to purchase equipment.

Knibbe-Louter, who has done "a bit of theatre at college" saw in the opportunity to host a television program a "chance of a lifetime" to hone her communication skills. She is a graduate of London District Christian High School in London, Ont. and of Dordt College in Sioux Center, Iowa.

"WE STAND BENEATH OUR ROOFS"

Roofing
DYKSTRA BROS.
R.R.#1, Beamsville, Ont.
FREE ESTIMATES
563-7374 Marty
934-3600 Chuck

ATTENTION:
If you are considering sending us an ad via fax, please be sure to:
1. send printed or typed copy
2. include billing address
3. include contact person with phone number

Missionary completes translation of New Testament for remote Indian tribe

MEXICO CITY, Mexico (EP) — Mildred Muro, a native of Niagara Falls, Ont., is a missionary to the Mazuhua Indians, a tribe living in a remote region of northeast Mexico. For more than 50 years she has lived in Mexico, and after 32 years of work, Muro was able to complete a translation of the New Testament into the Mazahua dialect, spoken by about 450,000 people.

Her translation of the Scriptures was one of several translation projects for the Mazahua people, translations which introduced the Indian tribe to the first written form of their language.

An independent Baptist missionary trained by Wycliffe Bible Translators and Moody Bible Institute, Muro privately funded all her translation efforts, which included a booklet of hymns and choruses, three primary readers and a Spanish-Mazahua Dictionary.

Exacting standards

Muro began the task of reducing the Mazahua dialect to writing almost four decades ago. Although Spanish is now taught in schools in the region and some of the children are now becoming fluent in that language, Mazahua is the language of the older generation who cannot speak or read Spanish.

Once she had created a written form of the language, Muro began the work of translating the New Testament book by book. As these earlier translations were completed, Muro paid to have each one printed. Meanwhile, she also completed her other translations. The three primary readers, which she produced at the request of the Mexican government, enabled her to remain in the country "after all other linguists were expelled when Wycliffe was falsely accused of planting CIA agents in the country," said a spokesperson for World Missionary Press, which eventually printed the translation.

During the 32 years of translation work Muro became more proficient in the language and was dissatisfied with her earlier translations. She went over the entire work again and in 1985 completed a second and more accurate translation.

At that point, her funds were depleted and she was unable to pay to have the work printed. "She decided to trust the printing of the New Testament into God's hands," wrote the spokesperson.

Muro contacted the Rev. Ed Cadle, founder and CEO of Mission on the Move, who helped Muro get in touch with World Missionary Press, an organization which produces and mails Scripture booklets in more than 240 languages worldwide. World Missionary Press agreed to take on the project and the new translation is scheduled for release later this year.

"The Mazahuas are intelligent people and are hungry for literature in their own language," wrote the spokesperson. "They have been waiting for years for the printing of 'their' New Testament to be completed."

CRC synod upholds a classis' suspension of officebearers

Marian Van Til

SIOUX CENTER, Ia. — The Christian Reformed Church synod upheld Classis Lake Erie's suspension of the officebearers of the Washington, Pennsylvania, church and the termination of the services of that church's Orthodox Presbyterian minister, Daniel Knox. Both Knox and the council had appealed the classis' action to synod.

Trouble brewed for several years between this small, former Home Missions church and its classis. When the church ceased to be supported by Home Missions in 1984 it was without a pastor for three years. Its council was given permission by Classis Lake Erie to "fill the church's pulpit with Reformed ministers from outside the CRC." The church then hired Knox.

Knox was behind a July 1990 letter sent to the whole denomination by Washington, Pa.'s council accusing Classis Lake Erie and the Christian Reformed Church of "apostasy." A verbal conflict ensued and Knox and the council were asked to send a second letter to the churches saying that they had "erred" in saying the denomination is apostate; they refused.

Classis Lake Erie told the Washington, Pa., council that Knox's services in their church would be terminated if he "continued not to honour the instruction of Classis Lake Erie." (Knox had a contract with the church rather than a "call" as in the normal pastor/church relationship in the CRC.) Synod upheld that classical action, saying "there is sufficient evidence that Rev. Knox abused the privilege of serving as a pastor on loan in the CRC."

As no acknowledgement of "error" was forthcoming and the problem escalated, Classis Lake Erie also suspended the church's council.

Classis Lake Erie is now to arrange for the election of new officebearers in the church, synod said. Members of the deposed council are eligible for re-election. Some delegates questioned that but were told by church polity advisor Dr. Henry De Moor that the reasoning was that the congregation itself should be free to begin anew, carrying on its elections without constraint.

Synod also addressed itself to the classis, reminding it that in discipline matters, "great care should be taken to exhaust all other avenues to resolve the dispute prior to ordering the suspension of a council or officebearers."

Synod's advisory committee met for 4½ hours with the representatives of both the Washington, Pa., church and Classis Lake Erie. It was upon the committee's recommendations which came out of that hearing that synod based its decision.

Billy Graham announces first-ever Soviet school of evangelism in Moscow

MOSCOW (BGEA) — In response to an urgent and enthusiastic request from church leaders across the Soviet Union, Billy Graham is holding a school of evangelism in the Central Sports Complex this week, the first ever such event held in the country.

Approximately 4,500 - 5,000 pastors and lay leaders from all denominations in the Soviet Union are attending. The main sessions of the School are held in Stadium Druzhba, an annex of Lenin Stadium and breakout seminars are held in eight halls that are part of the complex. Participants arranged their own transportation to Moscow, but the Billy Graham Evangelistic Association (BGEA) has been responsible for their meals and lodging at Moscow State University during their stay.

"This is an historic event," said Rev. Gregori Ivanovich Komendant, chairperson of the Baptist Union in Moscow and chairperson of the school. "Never before has there been anything like it in the U.S.S.R."

Within the current political and economic uncertainty in the Soviet Union today, there is a spiritual hunger among the people and growing opportunities for evangelism by the churches.

Great opportunities

"Things are more open now in the Soviet Union than ever before," says Billy Graham. "People are able to take the Gospel and distribute Bibles in schools, prisons — even the military. That is more than we can do in America."

Graham, who has preached on three previous visits to the Soviet Union, opened and will close the sessions of the Moscow conference.

For over 70 years, evangelicals in the Soviet Union have had virtually no opportunity for formal theological training other than correspondence courses. An international team of some 20 lecturers, from the United States and other countries, are seeking to equip Christian leaders with fresh insights and practical ideas for local church evangelism.

All participants have received materials they can use in their ministry, including an "interpreter's Bible" in Russian, counselling and follow-up literature and videotapes they can take with them.

Friday, July 5, 1991, was set aside as a day of fasting and of prayer for the school and was observed by churches throughout the Soviet Union.

"As a result of recent changes in the Soviet Union, church leaders are realizing one of their greatest needs is for training in evangelization," said Dr. Walter H. Smyth, director of international ministries for the BGEA. "The fact that we are able to have an event like this is proof of these changes. Many pastors are telling us that this event could have a greater impact on the Soviet Union than anything else they have ever experienced."

According to Dr. Alexander S. Haraszti, director of Eastern European Ministries for the BGEA, "The training at the Moscow school is giving church leaders a tremendous incentive, new ideas and a new beginning. It will also give them encouragement, a direction to go in and an example of how to proceed."

The Bible and Islam

by Rev. Bassam Madany

($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East ($1.50).

Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

Godly coincidence

Aaron R. Kayayan

Paris, an early April morning. The cab driver taking me to the railway station vociferates against Westerners, their hypocrisy, malice, inhumanity, and selfishness. From his accent, I recognize that he is North African. I understand him, and listen carefully. However, one is not minister of the Gospel to simply sit and listen, and I explain to him that justice, humanity, peace and love can only come from God. He turns back suddenly, nearly hitting the huge truck making a wide turn on his left, and exclaims, "Are you a man of God?"

"Well, at least I am a man of the church," I tell him.

"Which one?" he asks. I tell him that I am on the radio and he immediately asks which station. I explain to him and give him the name of my program while we escape another accident, with a fellow cab this time.

"Well," he comments in wonder, "Is it possible, you [are] the man I listen to each Friday?"

He is Muslim. Although we have already arrived at the Gare de Lyon, he writes down my address to receive our literature. His name will be added to the hundreds of Arab and Muslim listeners from Algeria, Morocco and Tunisia who listen to our broadcast from Europe and ask for information and literature — and who eventually become converted to Jesus Christ.

Aaron R. Kayayan is director of Perspectives Reformes and is the French-language radio minister of the Christian Reformed Church.

A Presbyterian Comments

Indignation must be tempered with gentleness

Robert J. Bernhardt

This is the season when many of the Reformed denominations of the Christian church in North America hold their annual or biennial meetings. Quite aside from the specific issues which may arise, there is reason for us to reflect thoughtfully on how these governing bodies are currently relating to their memberships. It is frequently not a very healthy picture.

While we may differ somewhat about how the church is to be governed, we within the Reformed tradition have agreed that individual congregations properly belong in relationships of fellowship, mutual consultation and joint action with other congregations. Our understanding of Christ's intention for his church binds us to that conclusion.

At the same time we have been careful to stress that the church is not a simple democracy. Though the people of the church are understood to have a real voice in its life and action, decisions are not to rest on a simple plurality of popular vote. We acknowledge that the church is bound to Christ and his purposes, and subject to God's Word. All decisions must reflect that allegiance.

Changing allegiances

In some times and situations in the past there may have been a greater unanimity of understanding of what that allegiance demanded. However, in virtually all of the Reformed bodies in North America today that strong consensus can no longer be assumed. This changed and still changing situation demands careful reflection and perhaps some changes in our approaches to decision making.

When representatives from the local congregations go off to participate in these broader church assemblies there seems sometimes to be a pronounced loss of a sense of accountability. When decisions are being made in the local congregation it is easier to understand what the impact may be on others. We are also faced with the prospect of being held directly accountable for those decisions by people who may question their wisdom.

Unfortunately, just as those participating in the broader assemblies seem sometimes to lose their sensitivity, those who have a negative response to their decisions have no specific person with whom to air their concern. After all, an aggrieved individual cannot converse with an impersonal synod or general assembly. At best he or she can direct his or her frustration at some individual (often a total stranger) who is seen to be identified with the decision that was taken.

Sensitivity and realism

We must attempt to be both realistic and yet sensitive too. When consensus is weak within the whole constituency, the decisions of church assemblies, even at the local congregational level, will not be easy to reach. All parties within the church, liberal or conservative (in each other's opinion), need to act with care and thoughtfulness. It is not just a matter of who can gather up 50 per cent of the vote. We must be seriously prepared to wrestle with questions such as: How important is this issue? How will it affect the membership of the church? How essential is this pronouncement or action to the church? How much time can be allowed for genuine discussion (listening as well as speaking)? Is there some better course of action which is both faithful to Christ and more helpful to the life and health of the church?

Church decisions affect lives

Decision-making is never easy, for authority always carries with it a balanced burden of responsibility. Admittedly, even changed attitudes will not assure easy concurrence. Loyalty to Christ will require the church to do and say certain things even if consensus cannot be secured. Out of faithfulness to Christ some proposals that find their way before church assemblies will have to be rejected.

But before we exercise authority we must seek to demonstrate a genuine concern for how that exercise of authority will be experienced, viewed and interpreted by others both inside and outside of the church. Perhaps that may not change what must be done, but it could have a significant effect upon how and when and in what spirit a decision is both made and implemented.

At the moment we seem to have within the church an ample portion of both righteous indignation and denunciation. And though these may not be wrong we need a balancing expression of mutual concern and gentleness. May it be our earnest prayer within Reformed churches today that some of our anger will be softened and replaced with anguish for the life and health of Christ's church.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Presbyterians reject controversial report on sexuality

BALTIMORE, Md (EP) — The governing body of the Presbyterian Church U.S.A. (PC-USA) overwhelmingly rejected a report urging the church to abandon traditional views of human sexuality. By a June 10 vote of 534-31, commissioners (delegates to the general assembly) accepted the recommendation of a 67-member committee to set aside the report.

The report, released in February after three years of work by a small church-appointed panel, took a radical approach to Christian teaching on sexuality, suggesting that the church should abandon its belief that heterosexual marriage is the only appropriate forum for sexual activity.

The report advocated the adoption of a new view of sexuality called "justice-love," which would accept "any sexual relations in which there is genuine equality and mutual respect." The report also called for ordination of homosexuals, recognition of homosexual couples and approval of sex outside of marriage, including between minors.

Dr. Harry Hassall, senior associate at Highland Park Presbyterian Church in Dallas and a volunteer with Presbyterians for Renewal, was pleased that his denomination rejected the report. "I'm convinced that we have, frankly, a miracle," he said. "If the Presbyterians can return to Scripture this will help the Episcopalians next month. It will have an impact on the Methodists when their report comes in." Those other mainline Protestant denominations are also examining their positions on homosexuality.

Overwhelming opposition

Hassall worked to prepare the "Witness for Biblical Morality," a one-page statement which was independently circulated to governing bodies of local churches. The statement, which affirmed traditional Christian views on sexuality, was signed by leaders of almost 2,200 local congregations, representing about 760,000 Presbyterians, or about one-fourth of the denomination.

In addition, about half of the denomination's presbyteries, or organizational units, forwarded overtures to the general assembly urging rejection of the controversial majority report on human sexuality.

Confronted with widespread dissent, the 67-member assembly committee on human sexuality voted unanimously to recommend that the report on sexuality be rejected. At a news conference held June 7, the Rev. Dr. Gordon Stewart, chairperson of the assembly committee, said even members of the committee who personally agreed with the report had concluded that it "is not going to be helpful to the church," but would only embitter already angry members.

The general assembly rejected both the majority report and the evangelical-leaning minority report by the sexuality committee. Instead, commissioners accepted a recommendation to encourage church-wide discussion of sexual issues at the congregational level.

They also approved a pastoral letter to be read in the denomination's 11,500 churches. The letter affirms the authority of the Scriptures and the "sanctity of the marriage covenant between one man and one woman to be a God-given relationship to be honoured by marital fidelity." But delegates rejected an effort to expand this passage of the letter to explicitly condemn all sexual intercourse outside of marriage as "not in conformity" with God's will.

The letter also declares that the church will abide by the stand it took in the late 1970s on homosexuality, calling on the church to welcome homosexuals into Presbyterian congregations and urging homosexuals to "transform their desires" if possible, or to remain celibate. Ordination of practising homosexuals is banned.

Ambiguity

The Rev. Timothy B. Bayly, pastor of Rosedale Presbyterian Church in Pardeeville, Wisconsin, says that while he's pleased that the general assembly rejected the controversial majority report on sexuality, he's troubled by his denomination's refusal to explicitly condemn sex outside of marriage.

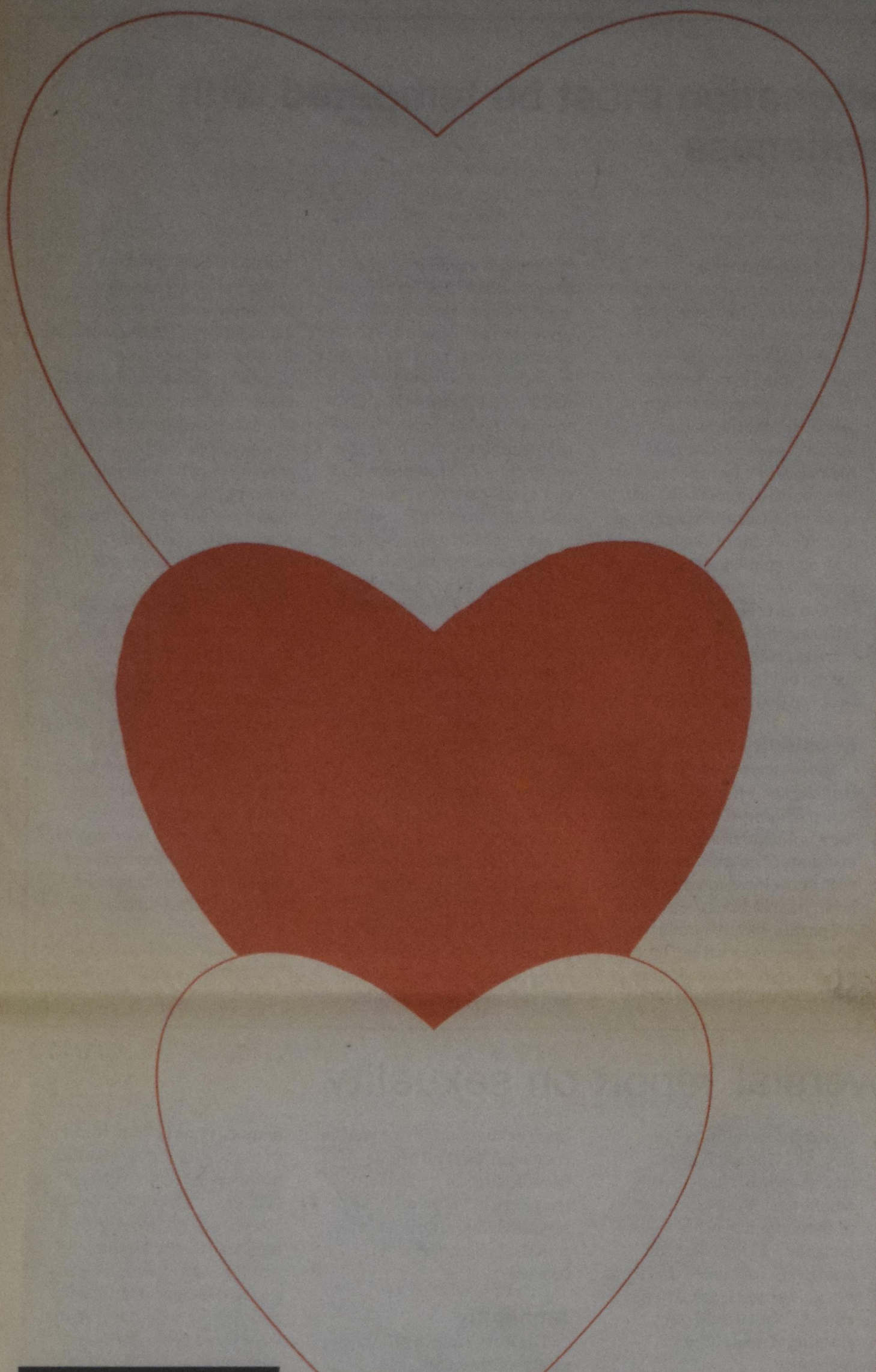
"There was a vote for an amendment to make a clear statement about God's will being for sex to be only within the bonds of heterosexual marriage and that statement failed overwhelmingly," he explains. "In the final statement that was adopted there is a very clear affirmation of marriage, but if you read it carefully you see that that affirmation has no teeth in it because that affirmation is not a denial of non-heterosexual marriage."

Bayly believes that acceptance of homosexual couples is a top agenda item for homosexual activists within the PC-USA. "A lot of what went on here was finely-tuned manoeuvring around the issue of monogamous covenantal homosexual relationships," he explains. "That's why so often conservatives tried to insert language that was explicit in stating only sex within heterosexual marriage relationships, and at every step those efforts were voted down, both in committee and on the floor of the assembly."

Though ordination of homosexuals is the best-publicized issue in the debate over sexuality, Bayly believes that the church's next step in that direction will be a small one. "The nature of the movement of the mainline churches in sexual matters is not a large movement, it's a tiny incremental movement that often is missed by the people involved. There is a steady eating away in the mainline denominations at the received Christian moral tradition, which is almost imperceptible on a year-by-year basis, but over decades is very clear."

Bayly concludes, "The real story this year here in terms of the future honour and purity of the church is that although the commissioners rejected the ordination of homosexuals, they also refused to take action at critical moments where they could have made a clear statement on what the Bible says about homosexuality."

Short stories/Poetry



Heart speaks to heart

It is so hard for me to believe fully in the love that flows from your heart. I am so insecure, so fearful, so doubtful and so distrustful. While I say with my words that I believe in your full and unconditional love, I continue to look for affection, support, acceptance and praise among my fellow human beings, always expecting from them what only you can give.

I clearly hear your voice saying, "Come to me you who labour and are overburdened... for I am gentle and humble in heart," and yet I run off in other directions as if I did not trust you and feel somehow safer in the company of people whose hearts are divided and often confused.

O Lord, why is it that I am so eager to receive human praise and human support even when experience tells me how limited and conditional is the love that comes from a human heart? So many people have shown me their love and affection; so many have given me words of affirmation and encouragement; so many have been generous and forgiving toward me...but no one could touch that deep, hidden place where my fear and my loneliness dwell.

Only you know that place, Lord. It is hidden even from me, and only in moments of great anguish and pain do I become aware of it. Then I realize how very lonely I am, marked by a loneliness that cannot be removed by any other sinful human being. My deepest loneliness can only awaken the same loneliness in others and create fear and anguish there, instead of love and healing. My own anguish calls forth anguish in others. It reminds them of their own emptiness and isolation. It makes them aware that there is not enough space in them to embrace their fellow human beings. One human loneliness cannot heal the other.

Your heavenly Father saw the desperation of humanity. He saw the greed, lust, anger, resentment, violence and destruction with which we, your people, tried to find a way to peace and harmony. Instead of this peace, we found only conflict and war.
But your Father's love was so unlimited that he wanted us to know that love and to find in it the fulfilment of our deepest desires. So, he sent us you, with a human heart big enough to hold all human loneliness and all human anguish.

From: Three Prayers to Jesus *by Henri J. M. Nouwen.*

Ceremonies

They were not on the program —
at least, not on ours —
those deadly, accurate wheels,
hurtling like a bird of prey...
like stone from a sling
from a night not yet
congealed in the festive evening air.
But we were gathered there —
mothers, fathers, teachers, children —
as for a demonstration
in irrefutable logic.
And, as if on cue, he appeared
among us as a syllogism, a final refutation,
spoke his hard, clear judgment
and overruled all words, all reasoning.
He took deliberate aim, and struck
us all by striking once
like a pen strikes out a name.

Every mind retraced, retracted,
recalling time as possibility,
as life to come, as projection, as illusion,
but the wheels come hurtling
from a darkness now congealed,
hurtling on their same
unalterable course;
and a figure dressed in black and white
dances a ghostly timeless ballet
above a black asphalt stage,
settling slowly like a butterfly over
a fading shape receding into
the shadows rising like fog
from a chilling earth.

But this was not on the program,
and we waited for someone
to rule this sequence out of order,
to call us back to our agenda.
Where now were the speeches
that had so eloquently
combined the plans of men
and the ways of God?
Where now the ceremonies
inscribing another generation
into the book of a self-renewing community?
Where now the procession
of suited sons and gowned daughters
striding breathlessly, eagerly forward,
giddy with their own futurity?

From ceremony to ceremony we passed,
clutching fiercely at one another —
wrestlers winded, stunned to the bone,
dreading the crippling touch.
The words passed over us, angelic,
uncomprehended, but tactile, telling
like a sudden drop in the barometer,
or like the roar from merciless spectators
urging the weary wrestlers on and on.
Death had a stranglehold,
and all we could do was writhe
and twist like a snake pinned on a stick.

With exhaustion came the first faint
light of dawn — the morning star —
and we saw face to face
the antagonist in whose embrace
we faltered: it was not
the polished, flawless face of death
with his universal features,
but someone whose face mirrored ours,
whose sweat mingled with ours,
and whose eyes were marred with shadows.

And as the sun's first rays
wounded the horizon,
he put his lips to the fainting
wrestler's ear and whispered,
"It is finished!"
And, touching deeply the aching joint,
gave him his living, livid wound.

Harry der Nederlanden
St. Catharines, Ont.

(on the anniversary of Samantha's death)

Note: In 1989 Samantha Zwart was killed by a motorcycle while crossing a busy street in St. Catharines, Ont., between the church where the graduation ceremony of her sister had taken place and the Christian school where the festivities were to continue.

Pearls in the heart

Marion Schoeberlein

Amy Saxton wasn't "all-together," at least that was what most people in the church thought.

But the little old spinster had one friend. Her name was Apple. It was a funny name, but kind of pretty too, and suited her somehow. Apple met Amy in the grocery store and they started talking and talked themselves into a friendship. Apple found out that Amy didn't have any friends either, so the two of them had a lot in common.

Apple liked it when Amy invited her over for tea and they sat visiting together, sharing confidences.

"I seen you at church Sunday," Amy grinned at Apple... "but you din't see me, I guess. I sit in the last row. That's so's I can get out quick. I was wonderin'...you gonna join?"

"Maybe. I like the minister."

"How come?"

"He hugs me."

"He hugs *everyone*," Amy laughed.

"I know, but it makes me feel special," Apple said.

Amy took a cup from her old kitchen table and rinsed it out.

There was a sinkful of dirty dishes and whenever she had Apple to tea, she took one out of the sink and let a few trickles of water fall on it. She never used soap.

She took one cup, then another, into her dining room and put it on the stained tablecloth.

"How come you keep so many papers on the table?" Apple asked.

"I lets them pile up and then I reads them," Amy said. "You want your tea strong?"

"About as strong as yours," Apple was sure.

Amy let the teabag sit in her cup a while and then she put it into Apple's cup.

"You painted any pictures lately?"

"Lots, but they don't sell. Nobody wants 'em." Apple looked at her with big eyes.

"How long you gonna clean them offices at night and live in that old shack?" Amy asked. "I told you, you could come and live with me."

"You want a black woman living with you?"

"You're good company, Apple." Amy gave her a fat sugar cookie. "Besides, I'm gonna sell this place before long. Reverend Oaks says he can sell it for me."

"Where'll you go then?"

"I'm gonna get me into low income housing."

"That Reverend Oaks — was he the used-to-be minister at your church?"

Amy nodded. "Yeah, but he's sellin' real estate now. He was a good man, but they done him dirt. If you join our church you'll find out how they are. Friendly to your face, but not meanin' a word of it. Stab you in the back 'cause they's two-faced. This new minister, he'll find it out too."

"I've been hurt so much in my life, Amy, that I lost my faith in God. Then when I seen your little church and the minister hugged me, I believed in him again. You trying to take that away from me?"

"Heck, no. I just don't want you gettin' hurt no more. About God — he's there, all right, but he ain't always working for us. Want to see the Lord's Prayer I embroidered on a towel?"

Apple nodded.

"Sure."

"I got a spare. You can have it if you want it."

Apple looked at the towel. "It's nice," she said, "I'll trade you a towel for one of my pictures!"

"You're wonderful, Amy."

"Ain't it nice how we met in that grocery store and started talkin' and bein' friends?" Amy said.

"It sure is. I was so lonely until I met you. Nobody's your friend unless you have money and drive a car.

Amy grinned her toothless smile. She scratched the little beard she had on her chin.

"You betcha," she said.

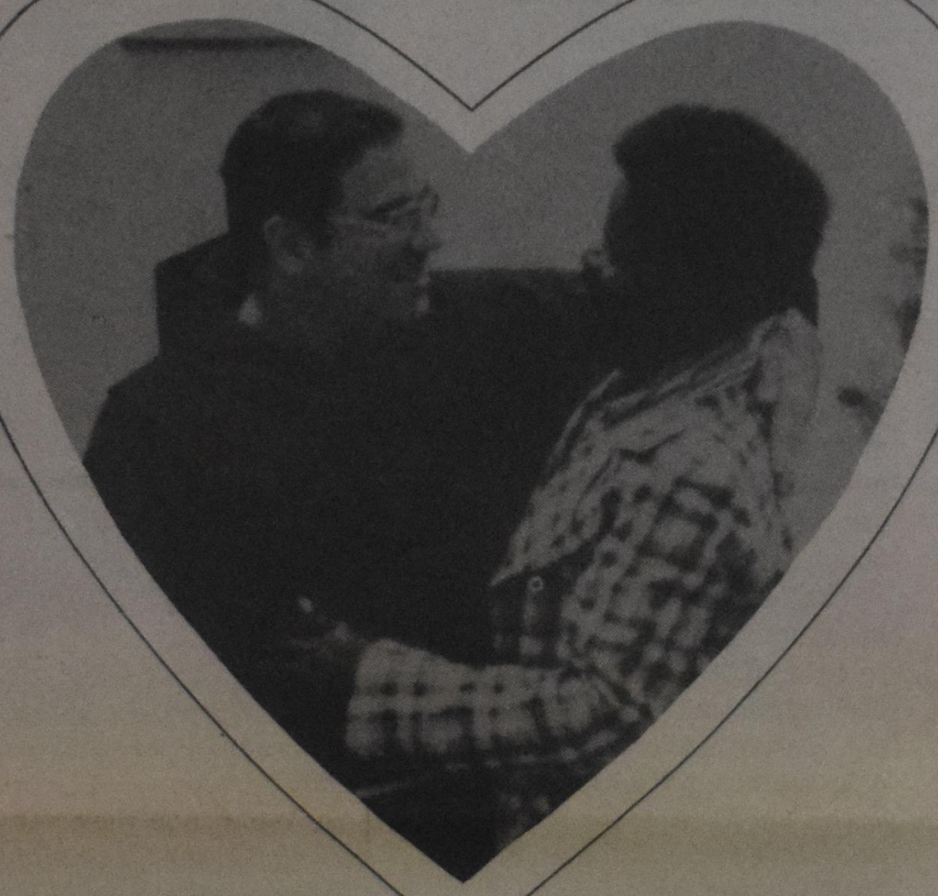
She put the towel into a little paper sack for Apple.

"You comin' next week, Apple?" she asked.

"I got nowhere else to go. Seein' you is like puttin' pearls in my heart," the old black lady sighed.

"Or whatever," Amy sighed too, wishing Apple weren't so poetic.

Marion Schoeberlein is a free-lance writer from Elmhurst, Illinois.



"I've been hurt so much in my life, Amy, that I lost my faith in God. Then when I seen your little church and the minister hugged me, I believed in him again."

The lion

Ann L. Bruinsma

"You must remember Aslan," I always said to Ramur, "and then you will not be afraid of the lion."

Ramur always had a fear, lurking in the shadows of his mind, of a lion. I did not know where he got it because whenever I asked him he would shake his head, not speaking, fear written in his big glossy brown eyes. But it was there, especially at night when he would insist I stay near the mat which served as his bed, insist on having the lantern lit, insist on having the blanket pulled up over his head...until he dropped off to sleep and the blanket would end up curled around his shoulders and his small head of black curls would rest in plain view on his mat.

I read him the *Narnia Chronicles* by C.S. Lewis because I know they eliminated any fear I might have had of lions when I was a child. I remember curling up next to my father, listening with big eyes as he read chapter after chapter of those enchanted pages, and when he stopped I remember begging him relentlessly to go on. The great gentle Aslan enchanted me.

Ramur would sit curled up next to me and listen with the same devotion and deep intrigue that I had had, and though he did not have the same aggression I had at his age and never verbally asked me to read farther, he would look up into my face, his penetrating eyes begging me to go on. And like my father before me, often I would give in because of my own fascination.

But Ramur's fear did not retreat. Sometimes I awoke to hear him tossing and moaning, his blanket twisted around him, his fingers clutching his mat in desperation. I would go to his bedside and shake his shoulders, chiding him out of sleep. His eyes would snap open, wide, glancing around, seeing a familiar bed, a familiar room, a familiar me, and he would breathe a long breath of relief. And I would know, without even asking him, that it had been the lion dream again.

I read book after book of the *Narnia Chronicles* and Ramur ate them up, but his fear of the lion remained as lively as ever, so I looked for other things to rid him of his fear.

I told him the rational things: that a lion would never come into the village where people might hurt it and break its spirit; and I told him that lions were afraid of people, afraid of carts and markets and huts and small boys with big glossy brown eyes. I told him that I kept the door of our hut shut and that no lion could come in, and if it did I would chase it all the way back to the jungle.

But the fear remained. I told him all the fables and tales I knew about lions that were not fierce and angry but cowardly and timid; but at the thought of them Ramur turned away, his eyes as large as saucers.

Then one day Ramur's parents visited the village and took him back north with them to Egypt. And I never saw him again until he was a grown man.

Yes, he was a grown man and I an old woman before I ever visited Ramur, for material wealth does not come in bundles to widows. But as soon as I got to that ancient country I immediately told Ramur to come and take a long walk with me.

Ramur was still quiet and thoughtful but all the boyishness was gone. I felt very old to have seen two generations change from childhood to this.

We walked a long way before I found the right words to ask him if he had overcome his fear of the lion.

He stopped suddenly and turned to face the far-off horizon. The Egyptian sun glinted in those still glossy brown eyes of his and he smiled, saying to me gently, "Grandmother, all the time I was only afraid that the lion would come before I was ready."

Ready for what? I was about to ask, when suddenly I remembered those long-forgotten *Narnia Chronicles* that I had not looked at for such a long time. And it was then that I realized how mistaken I had been for so many years.

"And are you ready?" I asked softly.

The Egyptian sun dipped behind the golden horizon. "Yes." He squeezed my hand, and only after he had left I found that I was holding a delicately carved figure of a lion.

Ann Bruinsma is a fifteen-year-old living in Edmonton, Alta.

That incredible book

Don Ringler

In times past God spoke in many ways to our forebears through the prophets. Inspired by the Spirit of God these prophets recorded the Word of God into a series of manuscripts that has become known as the Old Testament. And then during century after century God miraculously preserved his Word so that it would be available to the New Testament church.

How were the Scriptures preserved — word for word— during the time when thousands of different scribes had a hand in recopying the manuscripts? The answer is simple. God also had a hand in the recopying of the Scriptures.

The Talmud is an ancient book of Jewish laws and traditions almost as old as some of the Scriptures themselves. The Talmud records some very specific rules and instructions that were to be followed when the Scriptures were copied.

The Scriptures were to be continuously copied (so that new manuscripts would always be available as the older manuscripts cracked and decayed) by a group of Jewish men known as scribes. A scribe devoted his entire adult life to the task of copying the Scriptures, had to be approved by the chief priest and had to live a righteous life as witnessed by a priest or rabbi.

The scribe worked six days a week; his only vacation was during the Jewish holidays and festivals. He generally sat on a stone bench in front of a stone table working by the light of an oil lamp. Because he worked indoors away from windows (so that he would not be distracted) he generally developed eyesight problems after a few years. Considered a blemish, and therefore rendering him unfit for service, a scribe with poor eyesight was retired.

Ceremonially clean

The scribe was to be *ceremonial clean* each day he worked just like he would have to be to enter the temple. Each morning before he began his day's copying, he would be reminded of the importance of his work. A priest or rabbi would solemnly intone, "Take heed how you do your work, for your work is the work of heaven; lest you drop or add a letter of a manuscript and so become a destroyer of the world!"

Though manuscripts were sometimes scratched onto thin rolls of copper or silver, the Scriptures were generally written onto sheets of parchment. The Talmud decreed that the parchment had to be made from the skins of clean (as defined by Mosaic law) animals. The parchment had to be specially prepared by Jewish hands only. And the sheets of parchment could only be sewn into scrolls using sinews taken from clean animals.

The Talmud recorded the recipe for making the unique ink used to write the Scriptures. The ink was always to be of the darkest shade of black.

Before beginning to write the scribe was to carefully wipe and clean his pen. If he stood up and left his work for any reason he would have to reclean his pen before resuming his copying.

The Scriptures were written in columns generally between five and eight inches in width. The Talmud dictated that each column must have no less than 48 or more than 60 lines.

Despite lifelong experience, no scribe could ever write one letter from memory. Each scribe had to have an authentic copy of the Scriptures lying before him. And before he wrote each word he had to read and pronounce it aloud.

When the name of Yahweh came up in the Scriptures, the scribe had to rise up from his work and wash his entire body before writing the sacred name.

No place for daydreaming

The scribe was required to devote his entire attention toward his task at hand. The Talmud instructed a scribe to continue writing even if a king entered the room to speak with him. The work of copying the Scriptures was so important the king would have to wait until the scribe finished the page on which he was working.

Each scribe's work was carefully checked by a supervisor, generally a rabbi. If any of the letters touched each other the sheet was rejected and destroyed. Likewise, if one mistake was found, the sheet was destroyed.

Photo: *The Moody Guide to the Bible*

"The Scriptures were to be continuously copied (so that new manuscripts would always be available as the older manuscripts cracked and decayed) by a group of Jewish men known as scribes."

After the sheets had passed their first inspection and were sewn together into a scroll, the entire manuscript (usually comprising one book of the Old Testament) was carefully checked by a rabbi. Every letter and every word was counted. If the count was off by even one word or letter, the manuscript was destroyed. And if the rabbi found three mistakes of any kind in the manuscript the scroll was rejected and burned.

A conscientious rabbi would take pride in the fact that he counted each of the 20 different Hebrew letters in a manuscript. He would check the manuscript totals against a master tally sheet that recorded the total number of each Hebrew letter in each of the books of the Old Testament.

Miraculous preservation

God certainly worked in miraculous ways to record his Word in the Old Testament. But as recorded in the Talmud, God also worked in a miraculous way to preserve his Word during centuries when technological limitations could have easily introduced errors between successive manuscripts.

The effectiveness of God's method of preservation can be dramatically illustrated by the Dead Sea Scrolls. Before their discovery, beginning in 1947, the earliest copy of the writings of Isaiah was from the 12th century A.D. In a cave near the Dead Sea a complete scroll of the Book of Isaiah was found, and it proved to be over a thousand years older than the 12th century copy. When the two manuscripts were compared, they were found to be almost identical in every respect.

Today, computers and modern presses can assure that every copy of God's Word is identical. But God still has a miraculous method for preserving his Word that each of us are to practise. Over 3,000 years ago King David testified to the power and effectiveness of God's method. In the 20th century it is still our challenge.

"I have hidden your word in my heart that I might not sin against you" (Psalm 119:11).

Don Ringler is head of Creative Media Services in Watervliet, Mich.

Izaak de Rijcke, B.Sc., LL.B., O.L.S.
barrister and solicitor
258 Woolwich Street, Guelph, Ontario
N1H3W1
Telephone: (519) 837-2551

MacMASTER
POOLMAN & DE VRIES
BARRISTERS, SOLICITORS, NOTARIES
181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258
Willem G. Poolman (Mr. in de Rechten, Leiden) — **Leonard de Vries, LL.B.**
Also Dutch Law

FRED HEEREMA, B.A., L.L.B.
Barrister, Solicitor & Notary Public
an associate of the
LABOUR RELATIONS & EMPLOYMENT LAW GROUP
AT
MILLER THOMSON
Barristers & Solicitors
Box 27, 20 Queen Street W.
Toronto, Ontario. M5H 3S1
Telephone: (416) 595-8500
Fax: (416) 595-8695
625 Cochrane Dr., Ste. 800
Markham, Ontario. L3R 9R9
Telephone: (416) 475-8060
Fax: (416) 475-8104
Direct Line: 595-8596

Van der Woerd & Faber
BARRISTERS-AT-LAW, SOLICITORS, NOTARIES PUBLIC
Jan van der Woerd, LL.B.
Herman Faber, LL.B.
Harold P.R. Olij, LL.B.
David A. van der Woerd, B.A., LL.B.
Associate: Marvin D. Dyck, B.R.S., LL.B.
☐ 187 HUGHSON STREET SOUTH, HAMILTON, ON L8N 2B6 (416) 525-3786
FAX (416) 523-8875
☐ VILLAGE SQUARE MALL, HWY. 20, SMITHVILLE, ON L0R 2A0 (416) 957-7240
FAX (416) 957-2599

Meyer, Wassenaar & Banach
Barristers & Solicitors
4856 Yonge Street, Willowdale, Ontario. M2N 5N2
Telephone (416) 223-9191
Willem J.B. Meyer, Q.C. — *Sy L. Wassenaar, Q.C.*
Martin Banach, LL.B.

Leather-clad evangelists reach bikers for Christ

PRINCETON, Minn. (EP) — With their long hair and flowing beards they look like roadies for ZZ Top. They wear leather and on their backs are huge colour patches that bear the ominous-sounding name of their biker club: Sons of Thunder. Many have done drugs. Many have done time. When they roar through your neighbourhood on their "chopper" style motorcycles, you hope they're just passing through on their way to a Grateful Dead concert. When their tattooed arms reach inside their black leather vests, you may fear that your worst nightmares are about to come true.

Then they'll probably give you a tract.

Sons of Thunder is a motorcycle club like no other. Founded less than two years ago in a church garage in rural Princeton, Minnesota, the evangelistic outreach has grown to include chapters in Los Angeles, Reno, Phoenix, Denver, and Maryville, Tennessee, with another chapter being organized near Boulder, Colorado.

No one is more surprised by this rapid expansion than Gailen Stone, 40, pastor of the Christian and Missionary Alliance-affiliated Open Door Fellowship in Princeton, and president of Sons of Thunder. "I thought it was going to be a group of good old boy Christians hanging out in an empty room in a garage behind the church, riding together and using it as a tool for the Lord to witness and to reach the outlaw bikers, but primarily in this area," he explains. "It's really grown. The Lord has really blessed us. It's snowballing like crazy."

Stone has a special reason for wanting to reach out to members and ex-members of motorcycle clubs. "I was an outlaw biker before I came to know the Lord and I always had a desire to go back and preach the gospel in that social environment," he says.

Stone liked motorcycles as a kid and when he got caught up in the drug and alcohol culture in high school it was a natural progression that got him involved with outlaw bikers. "It was a place to belong, a place to be accepted. As distorted and perverted as all of that is, it felt like family," he recalls.

Stone rode with a club of "outlaw bikers," a term Stone says applies to the small minority of bikers that are in frequent trouble with the law. "They strike fear and trembling into the hearts of men, women and children, and absolutely like it that way. They encourage that fear. It's the way they keep people away from them. They're Jesse James types, born a generation or two too late."

About-face

In 1979, Stone went into treatment for alcoholism and drug addiction. "I took a Bible my Dad's church had given me," he recalls. "It was a Bible I had dragged around with me for many years. I felt like if there really was a God and you threw his book away there was no chance of getting into heaven. About two weeks into treatment I began to read the book of Revelation. I thought, 'If even part of this is for real, the earth is in big trouble.' Then I read 1 John and the Gospel of John and through that and the training I had as a kid in the Christian and Missionary Alliance I asked Christ to come into my life. When I got out of treatment I left the bike club." That was Christmas of 1979. By the fall of 1980, Stone was enrolled at St. Paul Bible College near Minneapolis and was studying for the pastorate.

Three years ago Stone was called to a church in Princeton, Minnesota. A little later he met Stuart Dahlberg, a former drug addict who now works as a computer programmer. On Jan. 6, 1990, the pair sat down with seven or eight others in the back of the garage at Stone's church and Sons of Thunder was born.

Dahlberg, who is national chairperson of the ministry, says that while Sons of Thunder reaches out to motorcyclists and bikers in general, they do have a special ministry to outlaw bikers. "We work with the outlaw bikers because nobody else does," he explains. "We come from that background or have that as a calling. We're not afraid of them. We know they're just people. We've dealt with them for years."

He continues, "Most bikers are really nice people but look really bad on the outside. They're really pleasant and nice inside. I had a hard shell on the outside. I looked bad but it was a protection device. It would keep people away from me who might hurt me."

A lot of the ministry of Sons of Thunder involves participating in biker events and working to form relationships within that subculture. "A lot of it is just being there," Dahlberg explains. "One of the things Jesus was accused of most vehemently by the Pharisees was that He was a friend to sinners. He spent time with ungodly people in their environment and did not condemn them for that, but sought to bring them a better way, the Kingdom of God. You will not find too many hard core bikers coming to your church to find Jesus. We go to them."

Because of their background and appearance, members of Sons of Thunder are able to relate to bikers in a way other Christians can't. "Bikers are terribly prejudiced people," says Dahlberg. "If you don't have the biker appearance, they will discount what you have to say. They classify you as a 'citizen.' They can't discount the message that we bring because of our appearance. We're bikers. We come to them on common ground, on a level they're comfortable with. I can relate to drug addicts and bikers. That's where I come from."

Stone concludes, "One of the things I believe about outlaw bikers in general is that most of them are real people that have a lot of real pain, and it's masked behind the alcohol and drugs and sex and other things that go along with the biker image. Once trust is gained and rapport is gained with these people, you can sit down and talk. I think the greatest tool for evangelism for me in this has been just being able to share my testimony. They can argue with the Bible but they can't argue with what Jesus has done for me. They'll listen to that."

What is the right attitude toward money?

I have been writing on finances for seven years now in what might be called the "secular" press. While challenging, the writing was relatively straightforward, focusing on the technical aspects of money. Writing for a paper like *Calvinist Contact* is different, because I can also write about the interrelationship between the technical, philosophical and attitudinal aspects of money.

The subject of money very often evokes strong feelings. A number of years ago I was asked by a fellow member of my church how I reconciled being a Christian and spending my day working with money. I was surprised by the question and did not properly articulate why I thought the implications of the question were wrong.

Why not ask the same question of a banker, or a bank teller? How about a cashier at a supermarket? Obviously, the question was directed less at the physical handling of pieces of paper we call money and more at the "attitude" that must come with my job of financial planning.

I sit down with people, review their current financial positions and then help them plan and direct their assets for the greatest growth and security. For some people there is a sense that in planning our financial future we are indicating a love for money and what money can buy for us. Others seem to think that planning our finances is an attempt to become self-reliant, instead of depending on God to take care of our future.

Usurping God's place?

A number of times I have been referred to Matthew 6:25 and 26: "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

The simplest way to interpret this message is to live day by day, and not even think of planning for the future. Matthew 6:26 tells us that the birds neither sow nor reap. However, we expect our farmers to think six months in advance, sowing in the spring to reap in the fall. In North America we don't think twice about abundant food in our supermarkets. I think we do not become anxious about our future food because of the planning of our farmers. Neither are we as affected by droughts or diseases. Is irrigation and crop spraying an attempt to usurp God's control?

Our churches plan their annual budgets very carefully and our church agencies project their revenues and expenses years in advance. If financial planning at the institutional level makes sense why shouldn't it be the same at a personal level?

Don't forfeit responsibility

I think Jesus' message about the birds of the air is telling us not to waste useless energy worrying about the future. I don't think that means we should *ignore* the future. When we drive we use seatbelts, but still depend on God to protect us in our cars. I do not believe that dependence on God's care allows us to forfeit our responsibility to do what we can to take care of the future.

Planning is very different from anxiety and useless worry. I recall one person who suggested that I catered to those who did not have faith that God would care for their future. This person had a good income and a high net worth financially, but at one point was experiencing a fair degree of stress over a $4,000 purchase. He wondered whether he should "frivolously spend" the money on a recreational item, something that he did not need but just merely wanted. "After all," he reasoned, "I might need the money for something else in the future." In my opinion, some basic projections and planning would have determined whether or not any such purchase could be safely made. Because he had not done this, he had become needlessly anxious about the future.

Promoting materialism?

Christians who look both ways before crossing a road, or take medicine for illness have, by their actions, indicated that they have an individual responsibility to take care of themselves on this earth. All of us would agree that to blindly cross a highway and simply trust in God to protect us is not a reasonable interpretation of "trusting in God."

Is the management of personal finances any different? Just because we plan does not mean that we are attempting to take away God's mastery over our lives or usurp his control. It is an attempt to use the resources God has given us in the best way possible.

While the case for financial planning to increase future security may be acceptable, many will see it as a means to generate wealth and promote materialism. The next column will delve further into that issue.

Clarence Bick is a financial planner who lives in Ancaster, Ont. He and his brother Leonard take turns writing this column.

Foam or paper cups — what will it be?

Henry Brouwer

Many organizations have recently switched from foam to paper cups for serving hot or cold beverages. Even McDonald's has changed from foam clamshells to paper wrappings for its burgers as a result of public pressure. Intuitively, we applaud these moves; paper is a natural product and biodegradable, whereas foam is not. But in order to determine the environmental impact of a paper cup or a foam cup it is necessary to evaluate the total process, from raw materials, through the processing steps, to final disposal. Such an analysis was recently reported in the Feb. 1, 1991, issue of Science *by Dr. Martin B. Hocking from the University of Victoria. The results are rather surprising.*

Photo: C.C. files

"But most cups will probably end up in a landfill site; paper will biodegrade and foam will not."

Paper cups are made from wood pulp. To obtain the pulp, the trees must be cut down, leading to various environmental impacts such as increased erosion and loss of wildlife habitat. The wood in turn must be chipped and treated with chemicals to produce the pulp, followed by bleaching to give the desired colour. After the pulp is formed into paper, it must be shaped, glued and coated with wax. All of these processes require energy and produce wastes, some of which enters the waterways.

Foam cups are made almost entirely from oil and gas. Again, the environmental impacts of exploration and recovery are significant. The raw materials must be converted into styrene, the material from which the cups are made. The styrene is polymerized, formed into foam beads using a foaming agent, and moulded into the end product. Although some waste is again generated in each step, the total is considerably less than with the paper cup.

In addition to the raw materials there are other factors that need to be considered when comparing environmental impact. These include the amount of material required per cup, the ability to recycle the final product, and ultimate disposal of the cup. A paper cup is approximately five times as heavy as a foam cup; thus much less raw material is required for the foam cup, leading to reduced weight for disposal as well. Foam cups contain essentially only one substance (polystyrene), whereas paper cups contain glue and wax in addition to wood fibres. This makes foam cups easier to recycle than the paper ones. Currently, a number of companies are setting up facilities for recycling polystyrene foam products.

Landfill problem

But most cups will probably end up in a landfill site; paper will biodegrade and foam will not. So is paper not better in the long run? Again, the answer is not so simple. The conditions in a landfill site are such that very little biodegradation occurs because the garbage is packed so tightly. In fact, newspapers recovered from garbage dumps in the 1950s are still readable today. If biodegradation does occur, it does so under anaerobic (lack of oxygen) conditions, producing methane gas which is released into the atmosphere. This gas is also known to contribute to the greenhouse effect. In the end, if the paper cup does biodegrade, it may cause further environmental pollution.

One of the reasons that foam containers received such negative publicity was that chlorofluorocarbons (CFCs) have been widely used as blowing or foaming agents to convert the plastic material into foam products. Once the plastic foamed, the CFCs generally escaped into the atmosphere where they were suspected of destroying the ozone layer.

In many applications today, pentane has replaced the CFCs as foaming agent. Pentane, a hydrocarbon also found in gasoline, may be recovered and used as a fuel. Even if it escapes into the atmosphere, its impact is much less than that of the CFCs. With this change, one of the reasons for banning foam products is no longer valid.

Another alternative

In the final analysis, Dr. Hocking concludes that, on a per cup basis, foam cups probably have less of an impact on the environment than paper cups. This conclusion may run counter to your perceptions but that does not mean you should now go out and buy foam cups for your local church or school meetings!

Before switching to foam cups you need to consider the other alternatives, namely using china or other reusable containers. As long as the breakage rate is low, then it is probably safe to say that their environmental impact will be less than that of disposable cups. But then, china cups require much more material per cup, a lot of energy is required in making them, they need to be washed using detergent and hot water.... While you figure all this out, why not enjoy your hot coffee or tea in an environmentally-friendly reusable cup?

Henry Brouwer is assistant professor of chemistry at Redeemer College, Ancaster, Ont.

Sproll's

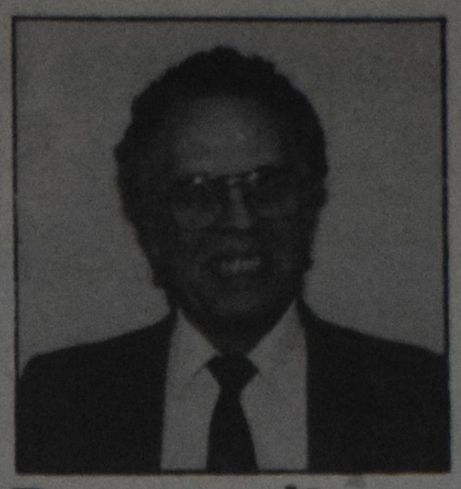
"DE WARME BAKKER"
in Oakville, Ont.

* Freshly-baked daily
* Hours: Mon. - Sat. 9 a.m. - 6 p.m.
Fridays open till 9 p.m.

- Old-country-style bread, cakes and pastries with whipped cream and mocca
- Visit our Deli-section for Dutch cheese and cold cuts. Treat yourself to "haring, rolmops, makreel" and "gerookte paling"
- Large selection of Dutch groceries

It's worth your while to visit us in Oakville!
Wim and Annie Veenstra

Sproll's Bakery, 447 Speers Rd., Oakville, ON L6K 3S7
Phone (416) 338-1294 (QEW to Dorval Rd., south to Speers Rd., turn right, second stoplight)



In and around the workplace

Ed Vanderkloet

Pay equity and inequity (3)

If only Bob Ray and his NDP government in Ontario had left well enough alone in terms of pay equity laws, things might have worked themselves out. The Pay Equity Act, introduced by Peterson's Liberals in 1987, contained enough inanities to make enforcement difficult and even impossible. Besides, there is reason to suspect that the Liberals belatedly realized how ill-conceived their new law was.

But of course, the NDP could not quietly drop the pay equity plank from their platform. Such a move would have meant political suicide; the party had loudly and proudly declared pay equity to be a *shibboleth*.

Comparison by proportional value

Last February Labour Minister Bob Mackenzie unveiled his proposed amendments to the Pay Equity Act. To prevent a glazing over of the eyes, I won't bore the readers with the jargon that is the mould for any legal document, including this one.

Under the old pay equity provisions, compensation of female workers could only be compared to *comparable* wages of males (in the same establishment), and only if there was such a male comparator. The new amendments (once they become law) require that companies use a "proportional value comparison." This means that both in the public and private sector, employers and employees must draft intricate plans in which the work of all female employees is compared to that of male employees, that a specific, proportional value be placed on these jobs, and that pay scales reflect those values.

One can imagine the nightmarish scenario of companies (especially the larger ones) that have to cobble together a system in which each employee is not just slotted into a certain wage grid but in which the parties must determine the exact value of each job classification vis-a-vis other jobs. Lest the thing be misunderstood, the purpose is to abolish gender discrimination, which means that a simple agreement between the parties will not do. The bureaucrats in Toronto must approve the plan. And even though the term "gender discrimination" is often used, the scheme only applies to female compensation.

Comparison by proxy

In the public sector the Ontario government goes a step further. While in the private sector comparisons must only be made *within* a company, in the public sector comparisons must be made across the boundary lines that separate the many groups. For example, municipal garbage collectors, nurses, university and college employees, workers in (publicly funded) day care centres, hospitals, nursing homes, those employed by Crown corporations, plus all direct government employees, will be considered together, and any group must select another, better-paid group for their proxy comparison.

For the sake of brevity and readability, I have done my honest best to describe the proposed new amendments on pay equity in a nutshell, but it should be understood that these amendments are much wider in scope than I have indicated. I am quite convinced that these laws are unworkable and will lead us into a quagmire of legal bickering about what the law requires.

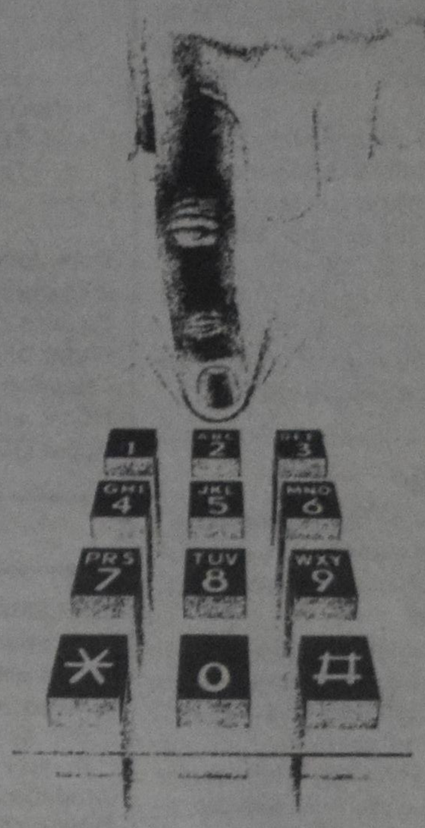
Deep down the law cannot eradicate all sexism any more than it can abolish infidelity in marriage or dishonesty in business. And I pity especially arbitrators who must determine wages in essential services, for even an arbitrator armed with impeccable credentials and endowed with Solomonic wisdom will have a terrible time sorting out the numerous conflicting claims.

In the meantime, we should beware of adopting extreme positions, thinking that the problem of gender bias doesn't exist. If we are willing to open our eyes and jettison our in-born prejudices, we'll discover that not all the complaints of the women's rights movement are grabbed out of thin air. Too often, when it comes to determining wages, we simply see it with eyes that are jaundiced by tradition or prejudice.

Ed Vanderkloet is a national representative of the Christian Labour Association of Canada which has its headquarters in Mississauga, Ont.

SERVICE AND BUSINESS DIRECTORY

Call these professionals for the service you want.



Luxfer Studios Ltd.
ARTISTS AND CRAFTSMEN IN STAINED GLASS
(416) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO
L4K 1Z7

R . C . B . P . O
Reformed Christian Business and Professional Organization
J. Hans Vander Stoep
EXECUTIVE DIRECTOR
TEL: (416) 524-1203
970 BONNIEVIEW AVENUE, BURLINGTON, ONTARIO L7T 1T5

P.D. REITSMA SURVEYING LTD.
PROFESSIONAL LAND SURVEYOR
Records of: D.A. Lane, O.L.S.; C.J. Clarke, Niagara, Ltd.; G. Ross, O.L.S., P.Eng.; G.R. Scott, O.L.S., P.Eng.
P. DOUGLAS REITSMA, B.Sc., O.L.S.
HEAD OFFICE: Upr. 203 East Main St. Welland, Ont. L3B 3W7 (416) 735-7841 / 735-7844 / 384-9824
CONSULTING OFFICE: #17 Hwy. 20 West Fonthill, Ont. L0S 1E0 (416) 892-2570

"CAMP KE-MON-OYA"
- WINTER SPORTS & EQUIPMENT AVAILABLE
- SILENT LAKE PROV. PARK MINUTES AWAY
- ON SITE SKI TRAILS & TOBOGGAN RUN
- COZY FALL & WINTER ACCOMMODATION
- HOMESTYLE MEALS

CALL US WHEN YOU'RE PLANNING
- RETREATS
- FELLOWSHIP GATHERINGS
- CHURCH GROUP MEETINGS
- SEMINARS
- FAMILY REUNIONS
- SKIING OUTINGS
- ANY SPECIAL OCCASION!

Camp KE-MON-OYA
P.O. BOX 213
APSLEY, Ontario
K0L 0A0
Tel. (705) 656-4631

Haalboom & Schafer
Barristers Solicitors Notaries
Richard Rijk Haalboom
Q.C., B.A., LL.B.
Market Square Office Tower, 22 Frederick St., Suite 914 (9th flr.)
Kitchener, ON N2H 6M6
Phone (519) 579-2920
Fax (519) 576-0471

George VOS & SONS
GENERAL CONTRACTORS
Custom Built Homes - Renovations - Repairs
Commercial & Farm Buildings - Replacement Windows
Smithville
GEORGE 957-7461
ART 957-2031

J — TECH
Autocad & Drafting Services
— Mechanical Design & Drawings
— Plant Layout & Assemblies
Call: JACK GEURKINK, C.E.T
(519) 539-7876
P.O. Box 1175, Woodstock, ON N4S 8P6

ADA REALTY LTD.
6012 Ada Blvd., Edmonton, AB T5W 4N9
Sid Vandermeulen
(403) 471-1814

RAMAKER'S IMPORTS INC.
We specialize in
DUTCH FOOD/CHEESE/CHOCOLATE/TEXTILE & GIFTS
579 Ontario Street
St. Catharines, Ont. L2N 4N4
Canada
HENRY RAMAKER
Pres.
Tel. (416) 934-6454

Charles R. Greenham BA, CGA
Certified General Accountant
350 Scott Street, Unit #17
St. Catharines, Ontario
L2N 6T4
BUS (416) 646-4515
RES (416) 935-3337

Guardian Press Limited
609 Trinity Road
P.O. Box 7257
Ancaster, Ontario L9G 3N6
Tel. (416) 648-8720
Fax (416) 648-8404
We offer a complete line of printing services, and can meet all your printing needs . . .
- magazines
- periodicals
- catalogues
- books & price lists
- office stationery
- envelopes
- carbonless forms
- business cards

Carolyn Huisman
Sales Representative
Canada Trust Realty Inc. /Realtor
Brentwood Village
#530, 3630 Brentwood Road N.W.
Calgary, Alberta T2L 1K8
Office (403) 289-3711
Fax (403) 282-1459
Residence (403) 239-5821
Canada Trust Realty

DUTCH TOKO
European Imports
118 Wyndham St. N. Guelph 822-4690
Mountain Plaza Mall Hamilton 383-2981
Country Fair Plaza Ancaster 648-5339

Gary van Eyk, CMA
Certified Management Accountant
Providing services in:
— Management Accounting
— Income Taxes
— Financial Planning
350 Scott St. (Scott Vine Plaza)
St. Catharines, ON L2N 6T4 • (416) 646-7331

Bennink Electronics
Computer hardware, repair & maintenance consulting, cable installations
ALAN BENNINK
Proprietor/Technician
17 Hwy. #20 W., P.O. Box 154
Fonthill, ON L0S 1E0
Business: 892-6726

Need information on placing an ad in our Business Directory? Call Stan De Jong (416) 682-8311

Hulse & English
FUNERAL HOME
75 Church St., St. Catharines
684-6346
24 Hours
Serving the community for 151 years.
IAN H. RUSSELL

BAKKER ATAMANUK
BARRISTERS & SOLICITORS
Canada Trust House
Second Floor
60 James St.
St. Catharines, ON
L2R 7J8
Albert J. Bakker
(416) 688-1520

Kannegieter & Zimmerman
688-2062
Insurance brokers ltd
261 Martindale Rd., Unit 17,
St. Catharines, Ont.
Cor Kannegieter, R.I.B.

Glendale Motors
407 Wilson St., Ancaster
Just west of Mohawk on Hwy. #2
We supply propane
Adrian Kloet
Shell
648-4133 648-1032

Bring dollars to your business: advertise in the directory.

The Prudential
GET A PIECE OF THE ROCK
Joe J. Reitsma
Agent
Oshawa Executive Centre
Suite 301, King St. W. & Stevenson Rd. S.
Oshawa, Ontario L1J 2K5
Tel. (416) 725-1161 Res. (416) 623-8887

MAGNAVOX - HITACHI - ZENITH SALES & SERVICE
TELEVISION - RADIO - STEREO
ANTENNA INSTALLATION & REPAIRS
GARY VAN DYK
Serving the Niagara area for 30 years.
GTV GRANTHAM TV CENTRE LTD.
391 VINE ST. ST CATHARINES ONT
Phone 934-9952
934-9964

LINDA LAMMERS
SALES REPRESENTATIVE
Res. 646-2271
Pager 688-2422 Unit 130
GW Abrahams
L2R 5Y9 bus 688-0037

CANADA TRUST REALTOR
Moving to or from **Thunder Bay?**
Call **Don Ten Have**, Sales Representative, Canada Trust/Action Realty
Office (807) 623-8855
Home (807) 577-4810
Fax (807) 623-0387

Just A Cup Of Coffee To You But A Reputation To Us
Choice Coffee Service
Hans Branderhorst
(416) 562-7800
P.O. Box H-54, R.R. #1
Jordan Station
L0R 1S0

QUALITY BUILDERS FOR OVER 30 YEARS
LOHR BUILDERS LTD.
CUSTOM BUILT HOMES • COMMERCIAL • INDUSTRIAL • RENOVATIONS
DESIGN BUILD
ARCHIE LOHR
Country Squire Road, R.R. 1
Waterloo, Ontario N2J 4G8
Telephone (519) 746-5566
MIKE DRAAISTRA
Dilz Road, R.R. 2
Dunnville, Ontario N1A 2W2
Telephone (416) 774-6596

Call Stan De Jong to have your ad placed in this directory. 682-8311

Winter Computer Services
Emma Winter
- Full Bookkeeping Services
- Financial Statements
- Spread Sheets
- Payroll Services
- Word Processing
- Mass Mailing Services

Office: (416) 563-4471
Home: (416) 563-4681
4184 Mountain St.
P.O. Box 844
Beamsville, ON L0R 1B0

DAY 563-7702 NITE: 563-7493
JERRY'S AUTO BODY
(Beamsville) Inc.
COMPLETE BODY AND COLLISION SERVICE TO ALL MAKES
— TOWING SERVICE —
Jerry Gerritsen
Owner

When you use our directory you can count on quick action

Classified

Classified rates

GST inclusive

Births..... $35.00
Marriages & Engagements. $40.00
Anniversaries..... $45.00
2-column anniversaries.... $90.00
Obituaries..... $45.00
Notes of thanks..... $35.00
Birthdays..... $35.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number, $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) **Note:** All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

DEKLERK:
With joy and thanksgiving to God, the giver of life, we, Jim and Nelly, announce the birth of

DERRICK ROBERT

He was born on June 17, 1991, at 6:10 p.m. weighing 7 lbs. 9 oz. Derrick is a welcomed brother for Christopher, Tammy, Lindsey and Allen. He is the 7th grandchild for Ike and Marie Deklerk and 38th grandchild for Harvey and Joyce Haanstra, all of Dunnville.
Home address: R.R. #9, Dunnville, ON N1A 2W8

DENBOK:
With praise and thanksgiving to God for entrusting us with our second child, we, Richard and Margaret, are pleased to announce the birth of our baby daughter,

ALISON MARIE

born on June 13, 1991. Alison is a brand new sister for Steven, and the second grandchild for Gys and Marie denBok, Collingwood, and for Kees and Grace Meyer, Oshawa; also a niece for Nancy. She is also a great-granddaughter for Dhr. H. L. Boter, as well as Dhr. and Mevr. M. Meyer of the Netherlands.
Home address: 32 Gordon St., Cambridge, ON N1S 2G4

VAN EYK - Flikweert:

With great gratitude to God,
we,
Keith and Joanne
lovingly welcome

NICHOLAS CHRISTOPHER
FLIKWEERT VAN EYK

into our family.

Born June 10, 1991, he is received with gladness by his aunts, uncles, cousins and his grandparents Pieter and Riemke Flikweert, and Leen and Nel Van Eyk.
Home address: 39 Mountain St., Apt. 2, Grimsby, ON L3M 3J9

Adoption

HIELEMA:
Syd and Evelyn (Kuntz) Hielema, along with Joya and Justin, were thrilled to welcome to their home

ADRIAN PAUL

on June 7, 1991. Adrian, who was born on Sept. 26, 1990, seems just as thrilled as we are. We share our delight and surprise in God's gift to us with his grandparents, Jacob and Maria Kuntz of Kitchener and Bert and Diny Hielema of Tweed.
Home address: 76 Vincent St., Newmarket, ON L3Y 4G5

Marriages

DE BOER-VANDER KLIPPE:
With joy and gladness in our hearts and desiring God's richest blessings for their lives we, the children and grandchildren of

ROELY DE BOER
and
GERRIT VANDER KLIPPE

welcome you to share in the celebration of their marriage on Saturday, July 27, 1991, at 10:30 a.m. in the Chr. Ref. Church, Lucknow, Ont.
Open house to follow at 2:30 p.m. in the church hall.
Best wishes only.
Correspondence address: Box 622, Lucknow, On. N0G 2H0

DE KIEVIT-KOITER:
With joy and thanksgiving to the Lord we, Pieter and Roelie De Kievit of Grand Rapids, Mich., and Warner and Grietje Koiter of Wallaceburg, Ont., are happy to announce the forthcoming marriage of their children,

ALINE JANET
and
DAVID JOHN

Aline is a graduate from Davenport College in English and is currently attending Calvin College. Dave is a graduate of Wilfrid Laurier University in Physics, Math and Science, and Calvin College. They both are taking a position in the Chr. high school in Hamilton, Ont.
The wedding will take place July 20, 1991, at 2:00 p.m. in Millbrook Chr. Ref. Church, Grand Rapids, Mich.

KUGEL-VAN GURP:
With gratefulness and giving thanks to God, Mr. and Mrs. Herman Kugel of Belleville, Ont., and Mr. and Mrs. Harry Van Gurp of Aylmer, Ont., would like to share the joyous news that their children,

ANITA
and
CASPER

will be united in marriage on July 13, 1991, in the Maranatha Chr. Ref. Church, Belleville, Ont.

MELESKY-GEURKINK:
With thankfulness to the Lord, Tom and Carol Melesky of Brockville, Ont., and Arie and Janny Geurkink of Iroquois, Ont., are happy to announce the forthcoming marriage of their children,

CATHERINE
and
MICHAEL

This celebration will take place D.V., Aug. 3, 1991, at 10:30 a.m. at Community Chr. Ref. Church, Dixon's Corners, Ont. Rev. John Gerrits officiating.
Future address: R.R. #2, Iroquois, ON K0E 1K0

REINDERS-BALAMUT:
With thankfulness to God, Mr. and Mrs. F.J. Reinders and Mrs. A. Balamut share in the joy of announcing the marriage of their children:

HILDA R.S. REINDERS
and
ROBERT M.P. BALAMUT

The wedding will take place D.V., Saturday, July 20, 1991, at 2:30 p.m. in Clarkson Chr. Ref. Church, Mississauga, Ont., Rev. H. Lunshof, Rev. R. Powell and Mr. P. Reinders officiating.
Future address: 920 Inverhouse, Apt. 201, Mississauga, ON L5J 4B5

SIEBRING-VAN WOERDEN:
We, Klaas and Annie Siebring of Mill Bay, B.C., and Hygo and Leny Van Woerden of Edmonton, Alta., are happy and thankful to announce the forthcoming wedding of their children,

ANGELA JOHANA
and
EDWARD JAMES

The ceremony will take place, the Lord willing, on Saturday, June 29, 1991, in Trinity Chr. Ref. Church of Abbotsford, B.C.

VAN SLOOTEN-ZONDAG:
Mr. and Mrs. Jack and Mynie Zondag are happy to announce the wedding of their oldest son,

DAVID ZONDAG
to
JILL VAN SLOOTEN

The wedding will take place on Saturday, July 13, 1991, D.V., at Boston Square Chr. Ref. Church in Grand Rapids, Mich.
Their future address is: 1618 Margaret St. S.E., Grand Rapids, MI 49507

WESTERTERP-EWALD:
"'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,' declares the Lord" (Is. 55:9).
On the strength of this promise from God's Word,

THEADORA
and
GLENN

will commit themselves to one another in a marriage ceremony at Maranatha Chr. Ref. Church in St. Catharines, Ont., on Aug. 3, 1991, at 1:00 p.m. We invite our friends to join us in this celebration and for refreshments served afterwards at Calvin Memorial Christian School.
Future address: Box 2117, Smithers, BC V0J 2N0

For sale/Vacation

1984 Reliant, 4 dr., standard, excellent condition, certified, $1,950.
Also: large **home available** in **Toronto** from Aug. 12-29, Houtman (416) 598-2181.

Anniversaries

Chatham Norwich
1966 July 30 1991
"As a father pities his children, so the Lord pities those who fear him" (Ps. 103:13).
With praise and thanks to God, we hope to celebrate, the Lord willing, the 25th wedding anniversary of our parents,

WILLIAM and MARGIE DE JONG
(nee Van Rheenen)

Thank you for your encouragement and love that you have shared with us as your children and as a family. We hope and pray that God will continue to bless you with many more years of happiness together.
Love from your family:
Paul & Kathy (girlfriend)
Scott & Patsy (girlfriend)
Duane
Michelle
Open house will be held at Maranatha Chr. Ref. Church in Woodstock, Ont., at the corner of Highways 401 & 59 on July 27, 1991, from 2-4 p.m.
Home address: P.O. Box 39, Norwich, ON N0J 1P0

1961 July 7 1991
With joy and gratitude to God, we are happy to announce the 30th wedding anniversary of our parents and grandparents

TONY and JOANNE DE WEERD

May the Lord continue to bless you richly as you continue to be a blessing to all of us.
Congratulations Mom and Dad, Grandpa and Grandma, from all of us:
Arnold & Henrietta
Adriana, David, Daniel
John & Nancy
Janine
David & Joanne
Carla & John
Anita
Home address: R.R. #2, Tavistock, ON N0B 2R0

1961 July 15 1991
We thank and praise God for blessing our parents and grandparents with 30 years of marriage and pray that the Lord will bless

JERRY and SUSAN DUIKER
(nee Andela)

for many more years.
With love and congratulations:
John & Jackie Meyering — Stratford, Ont.
Susie, Amanda, Shawn, Lisa
John Duiker — Stratford, Ont.
Ken Duiker & Deb (fiancee) — Stratford, ont.
Michael
Suzanna
Gerald
Rennie
Ancy
Sidney — all at home
Home address: R.R. #5, Stratford, ON N5A 6S6

Praising God for his goodness, we joyfully announce the 25th wedding anniversary on July 9, 1991, the Lord willing, of our parents,

RAY and DIANNE
VAN STAALDUINEN

We pray the Lord will continue to bless you and fill your lives with joy.
Love from your children:
Rob & Ingrid van Staalduinen — Burlington
Allan
Michelle
Jonathan
David — all of Burlington
Home address: 2089 Cavendish Dr., Burlington, ON L7P 1Z2

Anniversaries

With praise and thanksgiving to God we are happy to announce the 40th anniversary of our parents and grandparents,

JOHN and JENNIE VERROEN

May God bless you with many more years to come.
Congratulations from your children:
Henry & Louise Verroen — Wyoming
Fred & Deb Verroen — Wyoming
Gerald Verroen (Maria deceased) — Trenton
Derrick & Debbie Verroen — Forest
Cathy Verroen — Wyoming
Marian & Tim Schinkel — Chatham
Joanne & Bob Weidmark — Burks Falls
David & Bev Verroen — Sarnia
Elizabeth & Bill Crawford — Woodstock
Jennifer Verroen — Wyoming
Trena Verroen — Wyoming
and also 14 grandchildren.
Home address: R.R. #2, Wyoming, ON N0N 1T0

Tzum Byron Center
the Neth. Mich.
1941 July 17 1991
With joy and thanksgiving to God, our parents hope to celebrate their 50th wedding anniversary.

FRANK and STELLA WYNIA
(nee Harkema)

It is our hope and prayer that God will continue to bless you and keep you in his care in years to come.
With love from:
Ron & Donna — Cutlerville, Mich.
Pete & Tina Haaksma — Cutlerville, Mich.
JR. & Tress Brock — Cutlerville, Mich.
John & Shirley Scholten — Wayland, Mich.
Dick & Helen — Borculo, Mich.
John & Gerry — Wyoming, Mich.
26 grandchildren and three great-grandchildren.
You are invited to celebrate this joyous occasion at an open house, D.V, on July 20, 1991, from 2-4 p.m. at First Chr. Ref. Church, Byron Center.
Best wishes only please.
Home address: 2300 - 84th St. S.W., Byron Center, MI 49315

Obituaries

"So I will walk in the land of the living" (Ps. 116:9).
On June 19, 1991, the Lord called home to be with him,

AUDREY (Aukje) HIEMSTRA
(nee Attema)

Beloved wife of the late Egbert Hiemstra, deceased May 20, 1980.
Beloved mother of:
Riemie & Jake Vander Heide — Sarnia, Ont.
Chuck Hiemstra — Kelowna, B.C.
Riek & Stan Vander Goot — London, Ont.
Edie & Bill Esser — Sarnia, Ont.
Allan Hiemstra — London, Ont.
Nellie & Bill De Vries — London, Ont.
Harry Hiemstra — Toronto, Ont.
Ollie & Willie Hiemstra — Dorchester, Ont.
John & Helen Hiemstra — Dorchester, Ont.
Delia & Sippe Hibma — Grimsby, Ont.
Sidney & Pat Hiemstra — Palos Heights, Ill., U.S.A.
Loved by 44 grandchildren and 51 great-grandchildren. Also survived by one brother Jelle Attema of the Neth. and predeceased by six brothers, two sisters and three grandchildren. A memorial service was held at Brampton Holland Chr. Homes, June 19, 1991, and a funeral service in London, Ont. at Bethel Chr. Ref. Church on Friday, June 21, 1991, Rev. Peter Van Egmond officiating.
Correspondence address: Mrs. Riemie Vander Heide, 685 Woodhaven, Sarnia, ON N7S 2V8

Classified

Obituaries

On June 11, 1991, the Lord called home his child,

ANITA (Angenietje) DE HAAS
(nee Vermeer)

at the age of 79 years.
We will all miss her very much but she's safe in the arms of Jesus.
Psalm 27
Her husband Jack (Tjerk) De Haas preceded her Sept. 1978.
Dear mom of:
Theo & Pat De Haas — Tyrone, Ont.
Gladys & Claude Dykstra — Bowmanville, Ont.
Richard & Rose De Haas — Vernonville, Ont.
Maria & Ken Brooks — Lambeth, Ont.
Arnold & Marg De Haas — Kingston, Ont.
John & Sue De Haas — Ottawa, Ont.
Elizabeth & Roy Hynes — Baltimore, Ont.
Shirley De Haas — Kingston, Ont.
Beloved grandma of 16 grandchildren.
Correspondence address: Mr. C. Dykstra, 149 Liberty St. North, Bowmanville, ON Canada L1C 2M2

"For you, O Lord, have delivered my soul from death, my eyes from tears, my feet from stumbling, that I may walk before the Lord in the land of the living" (Ps. 116:8, 9).
On Saturday, June 22, 1991, the Lord called unto himself in his mercy

AUKE (Ike) EERKES

at the age of 75 years.
Beloved husband for 41 years of Roely (Ruby) Eerkes.
Also survived by his sisters in the Netherlands, Griet de Wit, Marie and Menne Menninga, Trijn Bos, as well as his brothers- and sisters-in-law, and numerous nephews and nieces.
The funeral service took place on June 25, 1991, at West End Chr. Ref. Church, Edmonton, Alta., the Rev. Gordon Pols officiating.
Correspondence address: 6002-106 St., Edmonton, AB T6H 2X8

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33) — their wedding text.
Peacefully, at home, on Thursday, June 27, 1991, our Lord in his infinite wisdom called home

DICK HELLEMAN

Beloved husband of Cornelia (nee Van Egmond).
Dear father and opa of:
Corry & John de Peuter
Michelle & John, Kimberly, Tammy, Cornelia, John Jr.
Alf & Linda
Kirk, Andrea, Adele
Margaret & George Van Dyk
Melissa, Kristin, Gregory
Hans & Cindy
Shelley, Sherrey
Dick & Sue
Kevin, Donnie
Predeceased by his son Fred (1986).
Funeral service was held Saturday, June 29, 1991, at Springdale Chr. Ref. Church. Interment Mount Pleasant Cemetery, Bradford, Rev. John Van Dyk officiating.
Funeral text - Psalm 103.
Correspondence address: R.R. #2, Bradford, ON L3Z 2A5

The Lord called home our dear member,

FRANSINA ANTONIA VAN REEDE

We express our sincerely sympathy to Mr. H. Van Reede Sr. and family. May the Lord comfort and sustain them in their loss.
Fransina may now sing her favourite song, *"Geloofd zij God met diepst ontzag"* (Ps. 68 verse 10).
The Dutch Ladies' Society, *"Onze Roeping,"* West End Chr. Ref. Church, Edmonton, Alta.

Obituaries

At his appointed time, the Lord took to himself our beloved brother and uncle,

JAKOB TEENINGA

in his 75th year on May 29, 1991, in St. Catharines General Hosptial.
Dear brother of:
Sap Bussmaker — Groningen, the Neth.
Wigger & Sytske Teeninga — Surhuisterveen, the Neth.
Pieter Teeninga — Bowmanville, Ont.
and dear uncle of:
Bernard & Anita Teeninga — Dundas, Ont.
William, Catherine, Mark, Anne, Heather
Albert & Betty Teeninga — Elmira, Ont.
Peter, Elizabeth, Christina
Jake & Jenny Teeninga — Bowmanville, Ont.
Michelle, Brian, Elise
Peter & Ruth Teeninga — Uxbridge, Ont.
Tina, Anna, Pieter
Hilda & Gordon Schuldis — Oshawa, Ont.
Correspondence address: Pieter Teeninga, 31 Hilltop Dr., Bowmanville, ON L1C 2X7

On June 14, 1991, God called home

WALTER VANDE KEMP

at the age of 82 years.
Husband of Marie Van Bokhorst.
Father of:
John & Ann Vande Kemp — Kingston, Ont.
Art & Hilda Vande Kemp — Winchester, Ont.
Jane & Jack Turpie — Brampton, Ont.
Marie & Robert Forward — Orleans, Ont.
Wally & Sheila Vande Kemp — Douglas, Ont.
Willy & Robert Gauthier — Kanata, Ont.
Ella & Neil Cambell — Carleton Place, Ont.
Grandfather of 20 grandchildren and eight great-grandchildren.
Predeceased by his daughter Eef in 1959.
Correspondence address: Mrs. M. Vande Kemp, 220 Viewmont Dr., Nepean, ON K2E 7M5

"Fear not, for I have redeemed you; I have summoned you by name; you are mine" (Is. 43:1).
On Thursday, May 30, 1991, the Lord took to himself our beloved husband, father and opa,

GERRIT ARIE VANDERMAAS

at the age of 82 years.
He will be sadly missed by his wife Bertha Vandermaas-van Marijk, his son, John, and granddaughter, Angie, and several relatives in Edmonton, the Netherlands and the United States.
Funeral service was held on June 3, 1991, at the Third Chr. Ref. Church in Edmonton, Alta., Rev. Jack Westerhof officiating.
Correspondence address: 1710-13910 Stony Plain Rd., Edmonton, AB T5N 3R2

Personal

Hello, Florida calling! Retired Christian gentleman, wonende in Florida, is geinteresseerd in correspondentie met een vrouw (Christian, van Groningse afkomst). Einddoel: vriendschap en trouwen.
Ik zoek een vrouw van 60 - 75 jaar oud, gewicht 150-175 lbs., met een vrolijk karakter, geinteresseerd in zon, natuur, dieren, vissen en reizen. Graag foto met volle lengte.
Brieven onder File #2568 Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Obituaries

On Monday, May 27, 1991, the Lord took to himself,

JOHANNA VLAMING
(nee Van Tatenhove)

founder and former director of the Florence Day Nursery, in her 63rd year.
Wife of Jan Vlaming.
Beloved daughter of Grietje and Pieter Van Tatenhove of Holland.
Dear mother of:
Ron & Joanna — Cobden, Ont.
Dorothy — Ottawa, Ont.
Brian & Ruth — Ottawa, Ont.
Linda & Richard Hoekstra — Ottawa, Ont.
Jeff & Debbie, Ottawa, Ont.
Christine — Ottawa, Ont.
She will be dearly missed by her 13 grandchildren and also her relatives in the Netherlands:
Mr. & Mrs. D. van Egmond
Mr. & Mrs. H. Veenbaas-Krugers
Mr. & Mrs. K. van Tatenhove
Correspondence address: D. Vlaming, 91 Canter Blvd., Nepean, ON K2G 2M4

Real Estate

A Deli for sale in the **Niagara Peninsula.** Dutch and German products. Asking $85,000. Contact Judy Schenk, Re/Max Roseland Realty Ltd. at (416) 333-3500.

HOG or HOBBY FARM: Spacious three- or four-bedroom country home, set on 25 well-drained acres. Two very large modern steel barns. Unlimited potential! Close to church and school. Asking only $129,900.
S. Tiffin Realty, Dresden, Ont. Phone: (519) 683-2811.

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Accommodations

Looking for **Christian female** to share in 4-bedroom house in picturesque **Vineland**, 15 minutes driving distance from St. Catharines, Ont., and walking distance to all amenities. Appliances included. Available immediately. Please call Marian (416) 892-1242 or (416) 562-7704.

BED & BREAKFAST
Beautiful Niagara Falls
A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(416) 358-3534

Bed and Breakfast
Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.

Personal

Dutch ambitious Christian young man with charismatic experience, 6' tall, 23 years old, seeks to meet serious young lady with the same desires. Non-smoker, non-drinker please. Send letters to File #2565, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Teachers

ALLISTON, Ont.: Alliston Community Christian School invites applications for a 50 per cent teaching position for the 1991/92 school year. The successful applicant will be teaching at the Intermediate level (5-8). Experience and certification are preferred. Send resume to Mr. Ron Stewart, c/o A.C.C.S., Box 1122, Alliston, ON L0M 1A0

HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of North Central B.C., has a half-time **Kindergarten** teaching position available. Please address all inquiries to Mr. Doyle Smiens, Principal, Box 237, Houston, B.C. Phone: (604) 845-7736 .

SASKATOON, Sask: Saskatoon Christian School (Grades K-8) invites applications for the following positions for the 1991/92 school year: 1) 1 **part-time French** teacher (26%); 2) a potential position for a **middle years** classroom teacher. Interested applicants please forward resume and/or inquiries to: Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Tel.: (306) 343-1494 between 9 a.m. and 1 p.m. or after 3:30 p.m.

Vacation

Vacationing in the Niagara Region?
Stay at the **Red Mill Inn!**
1131 Niagara St., Welland, Ont.
Bill and Christine Van Oene
Tel. (416) 732-2159
Drive a little, Save a lot!

Lakewood Christian Campgrounds
R.R. #5, Forest, ON N0N 1J0
Phone (519) 899-4415
or (519) 245-1225
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.

WASAGA BEACH
Still looking for a great holiday? Come to **Alton Lodges** and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.

Help Wanted

SUPERINTENDENT

Wellingstone Christian Home, Hamilton, Ont., is a 52-unit seniors apartment complex located next to Mt. Hamilton Christian Reformed Church. The position of superintendent has become available and the Board is seeking applications to fill this opening. Salary and accommodation negotiable. Any interested persons please call **Mrs. Emily Prins at (416) 692-3437, or write to her at 4125 Hwy. #53 East, R.R. #1, Hannon, ON L0R 1P0.**

RETAIL MANAGER

A large **Wholesale Company** is looking for an ambitious, energetic individual to manage a Wholesale/Retail Warehouse operation in Toronto, a person with a proven track record in marketing and retail management. Must have an outgoing personality and a willingness to work hard. Salary and bonus. Please send full resume to:

P.O. Box 55541, 15280 - 101 Ave., Unit 119
Surrey, B.C. V3R 8X7

ACTIVITIES DIRECTOR

Classis Hamilton/Niagara Homes for the Aged, a 102-bed facility providing Residential and Extended Care, invites applications from qualified persons interested in the position of Director of Activities.

Qualifications:

- Community College Diploma or University Degree in Recreation/Management program
- Several years related experience in similar position in a supervisory capacity, with seniors
- Strong communication skills
- Agreement with the philosophy of care of Shalom Manor
- Able to speak and understand the Dutch language

Send resume by **August 1, 1991**, to:

Administrator, Shalom Manor
12 Bartlett Ave., Grimsby, ON L3M 4N5
Telephone 416-945-9631 Fax 416-945-1211

Help Wanted

Available for rent or shared rent
in the north end of St. Catharines:
a two-bedroom basement apartment and an upstairs three-bedroom apartment already occupied by one person.
For information call Ed Witvoet at 416-646-6594

Classified/Events

Help Wanted

HOLLAND CHRISTIAN HOMES INC.
requires a

CHARGE NURSE

for the Extended Care Unit, consisting of 58 licensed beds and two Respite Care beds.

Responsible for direct administration of all daily unit activities.

Candidate must be a Registered Nurse in the Province of Ontario.

Preparation should include a nursing degree or diploma, unit administration course or Long Term Care Management Diploma.

Experience in a supervisory position in Long Term Care setting is essential.

Understanding and speaking the Dutch language would be a valuable asset.

Submit resume by July 24, 1991 to:

HOLLAND CHRISTIAN HOMES INC.
c/o Director of Care
7900 McLaughlin Road South,
Brampton, ON L6V 3N2
Telephone: (416) 459-3333
or Fax: (416) 459-8667

PART-TIME YOUTH WORKER

A part-time youth worker is being sought by the **First Ladner Christian Reformed Church, Delta, B.C.** Delta is a rapidly expanding suburb of Vancouver B.C. Church profiles and further information on this exciting/challenging new position available. Enquiries/resumes should be directed to **John Bandstra (604) 946-6231.**

Seeking a Pastor

The **First Christian Reformed Church of Medicine Hat, Alberta,** a congregation of 86 families, is prayerfully seeking a new pastor to lead us in worship and into a mature Christian congregational life. If, as a pastor, you feel God may be leading you to our congregation, please write us for further information and church profile. Contact: **Marian Bos, c/o Box 871, Medicine Hat, AB T1A 7G8.**

Vacation

LANG'S RESORT
Cottages and campgrounds
RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '91 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:

Lang's Resort
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308
Fax: (416) 352-2308

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Events

"The Ambassadors" in Concert
Come and join the
Cadet Counsellors of Iroquois Council
in celebrating our twenty-fifth anniversary
by attending a concert by

"THE AMBASSADORS"

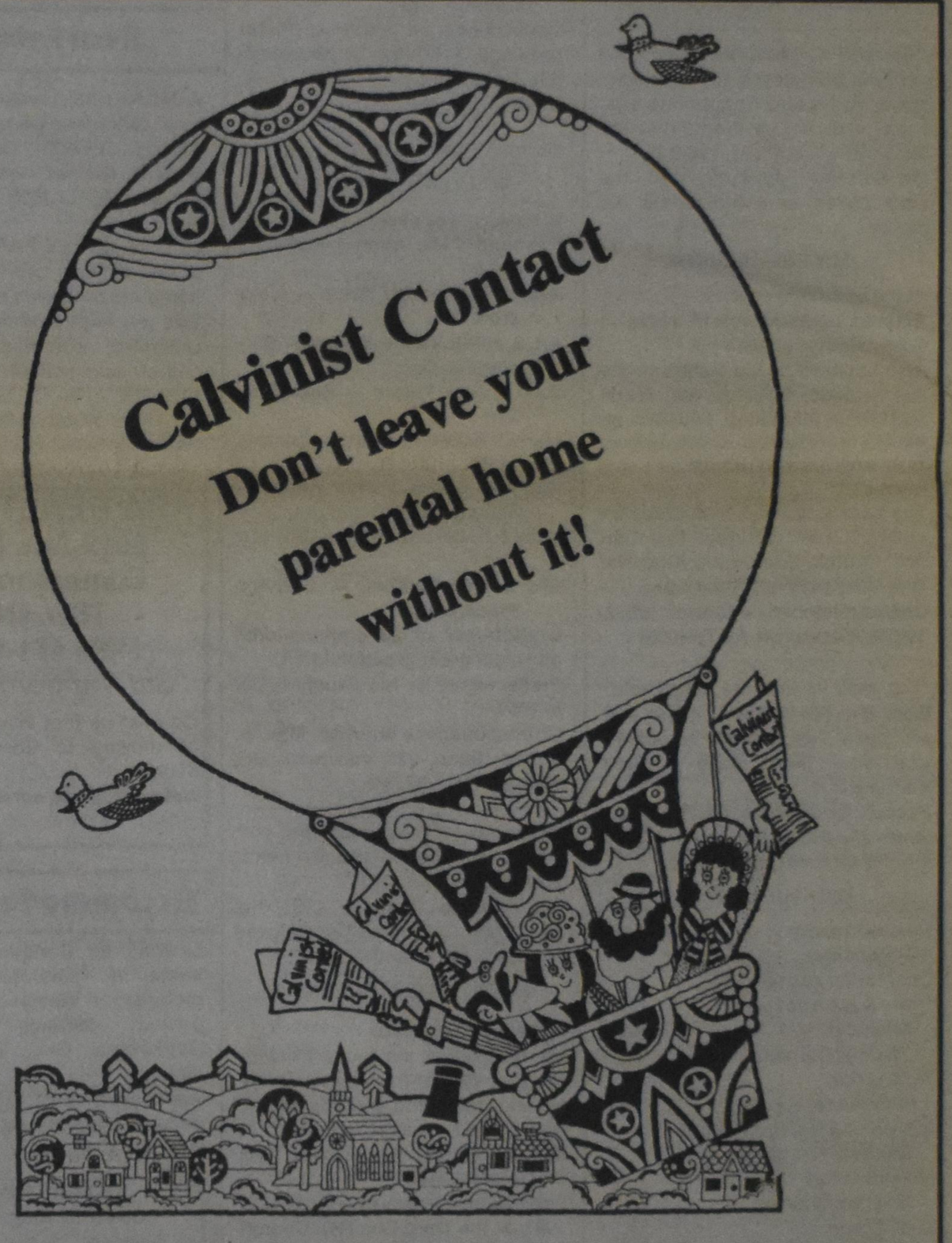
on **Thursday, July 25, 1991, at 8:00 p.m.**
in the **War Memorial Hall**
of the **University of Guelph**
(located at the corner of
Gordon St. and **College Ave.**)
Admission is $5.00 per person.

Orthodox
Christian Reformed Church
of Kelowna
Worship services
10:00 a.m. & 4:30 p.m.
at
1134 Bernard Ave.
P.O. Box 5153
Kelowna, BC V1Y 8T9

Phone:
(604) 769-5631
(604) 763-9264

Member of the Federation of Orthodox Chr. Ref. Churches

Miscellaneous



Yes, your parents have subscribed to *Calvinist Contact* for many years. But if you still think of C.C. as an immigrant tabloid with long obituaries, you have missed out on a lot of exciting reading of late.

Calvinist Contact is unique in that it appears weekly, is independent and looks at news and issues in a fresh and biblically sensitive way.

Do you want your marriage, family, job and entertainment lit up by scriptural ideas?

Try us, not because your parents started to read us in the '50s, but because you want to be challenged and enriched in the '90s.

We will send four complimentary issues to you. Complete the coupon below and mail it to:

Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1
____ I'm interested in receiving four complimentary issues.
____ I enclose $21.25 for a six-month trial subscription.
Name _____ Address _____
City/Town _____ Code _____

Events/Comment

Two definitions of death compete in hospitals

Robert VanderVennen

For most of the time people have been living on earth, human death was the time when a person stopped breathing and the heart stopped. That was it. Life had stopped.

But today respirators keep a body breathing and sophisticated circulation devices keep blood flowing. A body can be kept "alive" for quite some time with that help.

When does death occur? That's no longer always a simple question. It becomes important, for instance, when body organs can be used for transplant. And it is the key to when it is moral to "pull the plug."

At present there are two competing definitions of death, each of which has its own criteria and tests for death, writes Jocelyn Downie in *Westminster Affairs,* newsletter of the Westminster Institute for Ethics and Human Values in London, Ontario.

The most widely definition accepted says that death occurs when the organism as a whole stops functioning. For an organism like the human body to stop functioning as a whole there are no longer "spontaneous and innate activities of integration of all or most subsystems" and little or no response to the environment, like maintaining body temperature.

The criterion of functioning as a whole is brainstem death, since the brainstem integrates and controls complex bodily activities. One tests for this by standard clinical neurological examination and angiograms. These are quite reliable tests and are widely available in hospitals.

Death is permanent loss of consciousness?

But there are other people, notably philosophers of ethics like Robert Veatch and Daniel Wikler, who say that is too tight a definition of death. They say that human death is the loss of that which is essentially significant to the person. It is *consciousness,* they say, "the capacity to be conscious, to think, to feel, and be aware of other people," that really defines what it is to be a person. If you lose consciousness permanently, then you are dead.

The criterion for this, it is said, is irreversible upper-brain death. Consciousness depends on neocortical activity, so if the neocortex is dead, that's the end.

Testing for neocortex activity includes EEG (electroencephalography), cerebral scan flows, PET scans (positron emission tomography), and MRI (magnetic resonance imaging). These tests are not as clear-cut, though, as tests for brainstem death.

What's at issue is clear from a couple of examples. Can you remove life-support systems and food and water from someone who, the doctors agree, will never again regain consciousness? You can't according to the first definition of death, but you can according to the second.

Tissue highly sought after for transplant use — for Parkinson's disease, for example — comes from newborn babies who don't have a chance for life, who are born without a brain but with a brainstem. When is it permissible to use that tissue — only after the infant stops breathing? By first definition you need to wait for that, but the second says you can go ahead.

Clearly these are important moral issues. Who should decide them? Not only the scientists and doctors. The general public needs to be involved, and especially those who are blessed with the Holy Spirit as they use the Bible along with medical information to form positions that medical scientists can work with.

Calendar of Events

July 12-14 40th Anniversary CRC, **Wallaceburg,** Ont. For dinner tickets and info. call (519) 677-4479.

July 13 "Wieringermeer Dag" at Moorefield Community Centre, near **Drayton,** Ont. Registration from 10-11 a.m. For info. call Klaas Dekens at (519) 428-9920.

July 25 "The Ambassadors" in concert at the celebratory 25th anniversary of the Iroquois Council of the Calvinist Cadet Corps. At 8 p.m., War Memorial Hall, University of Guelph, **Guelph,** Ont. Admission $5 per person. Everyone welcome!

July 27 J.J. Variety Show, fun for the whole family, 8:30 a.m., **CHEX-TV, Channel 12.**

Aug. 2-5 "When Values Collide," theme of the ICS Niagara Family Conference, at Niagara Christian College, **Fort Erie,** Ont. Keynote speaker: Dr. Paul Marshall. Many excellent workshop leaders. For info. and registration call (416) 979-2331.

Aug. 3 "Drijberse Dag" reunion at **Thunder Bay,** Ont. For more info. call J. Staal at (807) 939-1511 or J. Janssens at (807) 939-6096.

Aug. 25 Dutch service at the CRC, **Ancaster,** Ont., 3 p.m., led by Rev. H. R. De Bolster.

Aug. 28 - Sept. 11 "Vrouwen van Oranje," important women of the House of Orange from 1506 to 1991 dramatically displayed: **Aug. 28:** 7:30 p.m., Maranatha CRC, Catharines, Ont.; **Aug. 30:** 2 p.m., CRC, **Smithville,** Ont.; **Aug. 31:** 7 p.m., Mountainview CRC, **Grimsby,** Ont.; **Sept. 3:** 7:30 p.m., Holland Chr. Homes, **Brampton,** Ont.; **Sept. 4:** 7:30 p.m., Chr. School Gym, **Jarvis,** Ont.; **Sept. 5:** 7:30 p.m., Mount Hamilton CRC, **Hamilton,** Ont.; **Sept. 6:** 7:30 p.m., Knox Chr. School Gym, **Bowmanville,** Ont.; **Sept. 7:** 2 p.m., CRC, **Willowdale,** Ont.; **Sept. 9:** 7:30 p.m., Chr. School Gym, **Woodstock,** Ont.; **Sept. 10:** 8 p.m., to be announced, **Sarnia,** Ont.; **Sept. 11:** 8 p.m., New Street CRC, **Burlington,** Ont. For info. call Jan De Vries at (416) 935-8266 or Steve Stelpstra at (416) 632-1400.

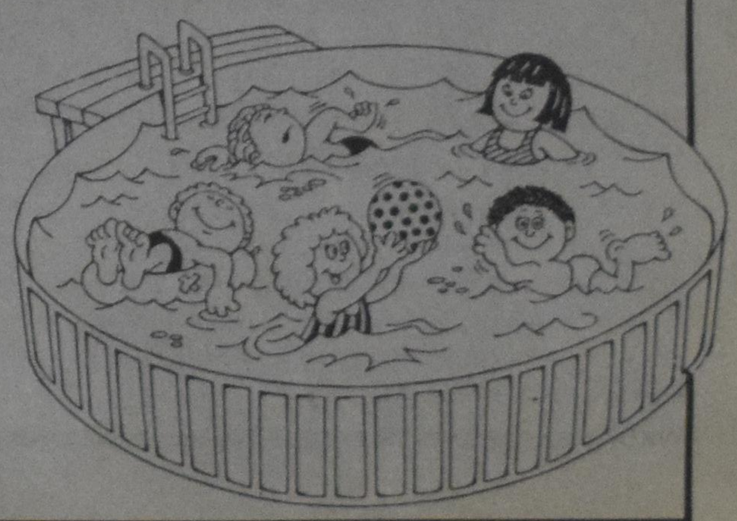
Sept. 13 CCM-Kitchener resumes study of Belgic Confession (Art. 8) at 8 p.m. in Faith Missionary Church, **Kitchener,** Ont. **Note:** No meeting during **July** and **August!**

Sept. 19 CFFO Provincial Board meets at Hillcrest United Church, **Hornby,** Ont. (Trafalgar Rd., just north of Hwy. 401).

Oct. 9 RCBPO (Hamilton/Wentworth Chapter) meets at 7:45 p.m., Redeemer College, **Ancaster,** Ont. For info. call (416) 524-1203.

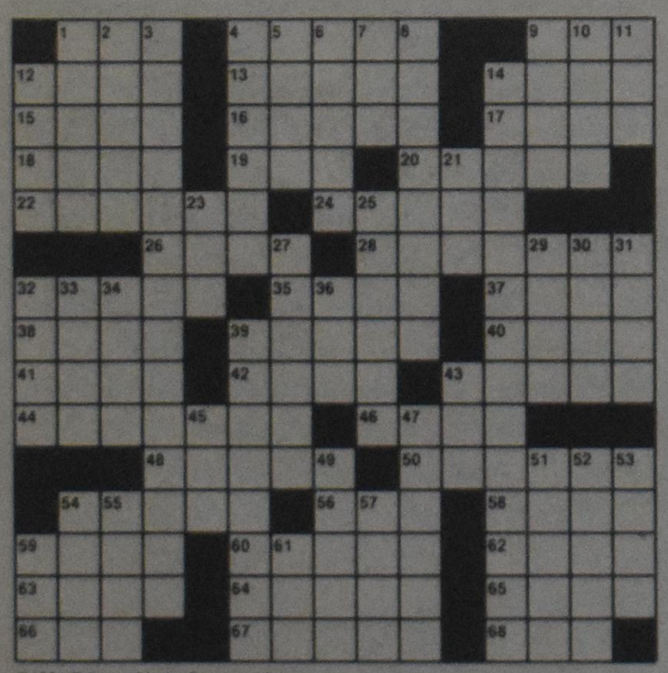
Oct. 12-13 Twenty-fifth anniversary of the Ottawa Christian School, **Ottawa,** Ont. For info. call (613) 722-5836.

For any event you have this summer use our calendar



Weekly puzzle

by Fred Toole



ACROSS
1 Numbers expert
4 Exposed
9 Skeppist's concern
12 "Crowning glory"
13 Papal vestment
14 Stuff for sheep's clothing?
15 Encourage
16 House loft
17 Caravansaries
18 Thin wood strip
19 Vane letters
20 Capacities
22 Show off ostentatiously
24 Purloin
26 Sub — (secretly)
28 Lamb stew
32 To explain
35 The thing at hand
37 Top-notch
38 Stead
39 Look intently
40 Br. raincoats for short
41 Nobleman
42 Excavations
43 Metal tag
44 Seethe
46 Leg bones
48 Small bay
50 Pallid
54 Of seapower
56 Balderdash
58 Naked
59 Caesar's city
60 Likeness
62 — Knievel
63 Uniform
64 Consumer advocate
65 Iranian money
66 Skillet
67 Unripe
68 TV's Koppel

DOWN
1 Conspiratorial group
2 Famous sculpture
3 Part of G & S
4 Brags
5 B.A. word
6 Prices
7 Yale man
8 Lessen
9 Skeletal part
10 Ages
11 City railroads
12 Moiety
14 Part of G & S
21 Rowing item
23 Negative
25 Craving
27 Raiment
29 Anthracite
30 In the past
31 Tryout
32 Fr. aits
33 Geom. line
34 Architect Saarinen
36 Headgear
39 Orthography
43 — carte
45 Genetic letters
47 Nautical term
49 Swap
51 C'est —
52 Mountain nymph
53 In good health
54 — Scotia
55 Prayer word
57 Double curve
59 Corded fabric
61 Blemish

©1991 Tribune Media Services, Inc. All Rights Reserved

Last week's puzzle

M	E	T	S		S	H	O	P	S		I	V	A	N
E	P	I	C		T	O	N	E	S		N	O	L	I
L	E	E	R		A	L	T	O	S		C	L	I	P
D	E	D	U	C	T	I	O	N		L	O	G	E	S
			B	R	I	E		I	C	E	M	A	N	
U	A	R		E	O	S		E	R	I	E			
T	R	I	D	E	N	T		S	Y	S	T	E	M	S
A	N	T	I							A	L	I	I	
H	E	A	V	I	N	G		I	N	E	X	A	C	T
			I	T	E	R		M	U	M		N	E	E
	G	O	D	I	V	A		I	M	I	N			
M	O	V	E	S		I	N	T	E	R	E	S	T	S
E	R	I	N		A	N	E	A	R		G	O	R	Y
M	E	N	D		C	E	S	T	A		E	L	O	N
O	N	E	S		E	D	S	E	L		V	O	T	E

WHEN VALUES COLLIDE

Christian Action
in a Pluralist Society

Dr. PAUL MARSHALL
Keynote Speaker

Niagara Family Conference
Niagara Christian College
(near Fort Erie)
August 2-5, 1991
Sunday Worship Services (Aug. 4)
A.M. Rev. Brian Stiller
P.M. Rev. Henry Lunshof

Workshop Leaders:
Don Posterski, Ross Maracle
Christel Vonk-Zeyl, Diane Marshall,
Gerald Vandezande, Ed Vanderkloet, Timothy Ernst,
Bing Goei, Harry Kits, Tim Schouls,
Joe Abbey-Colborne

Institute for Christian Studies
229 College Street, Toronto, Ontario
M5T 1R4/Telephone: (416) 979-2331

When help is needed.
The Red Cross.

With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.

The Canadian Red Cross Society

Church news

Christian Reformed Church

Classis meetings

Classis Huron will meet in regular session on Wed., Sept. 11, 1991, in the Owen Sound, Ont., CRC. Agenda material must reach Mrs. W. Andrews, administrative clerk, by July 31; 60 Churchill Road S., Acton, ON L7J 2J4; (519) 853-0639; Fax: (519) 853-0446.

Classis Hamilton will meet in regular session on Sept. 18, 1991, at Maranatha, York CRC. Agenda material must reach John Elgersma, Stated Clerk, by August 7.

Address change

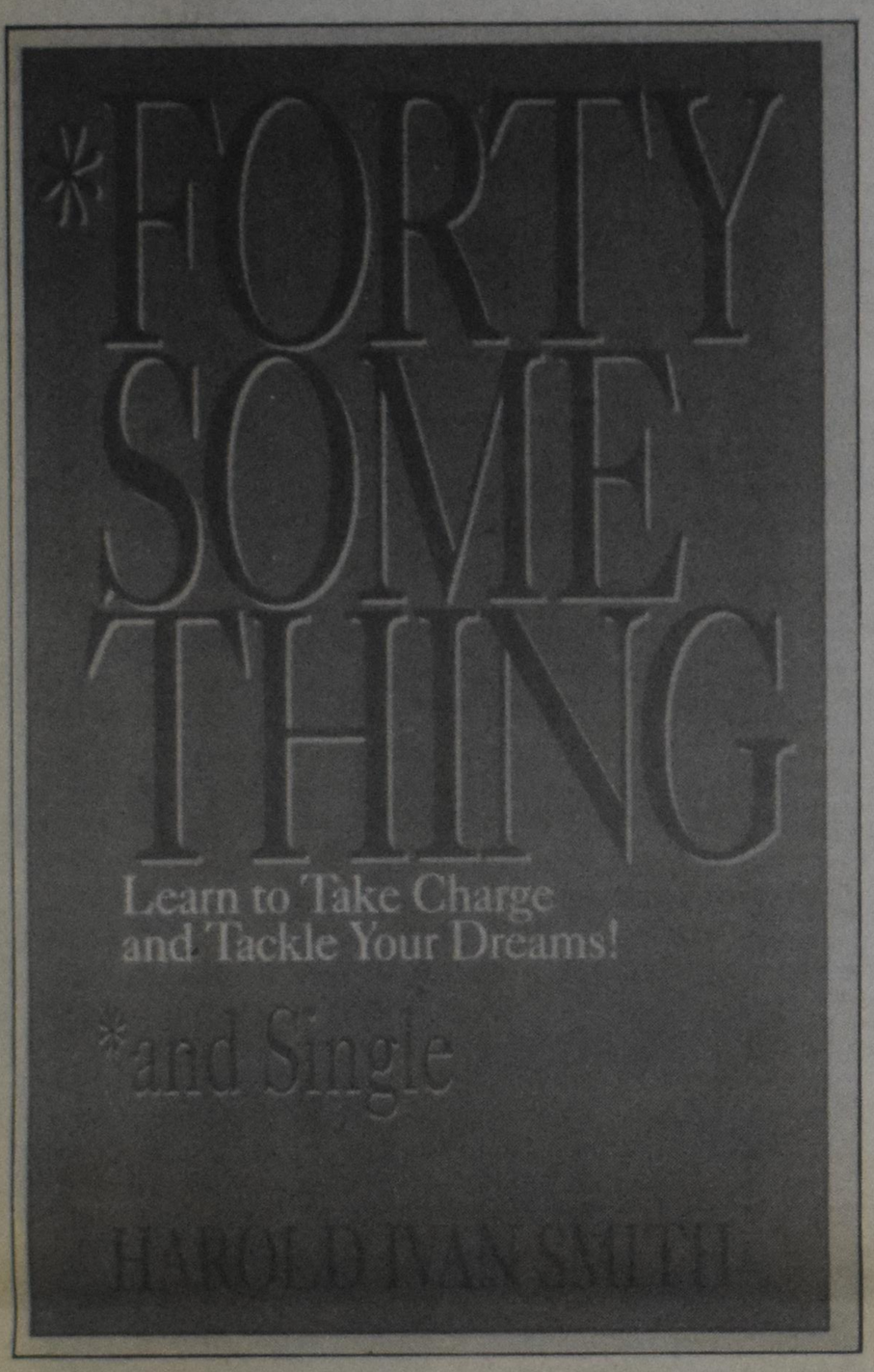
Philip Stel, R.R. 3, Site 4, Box 6, Rocky Mountain House, AB T0M 1T0.

Books

Robert VanderVennen, book review editor

Christian living

Learning to tackle your dreams



Fortysomething and Single, by Harold Ivan Smith. Paris, Ont.: Victor Books, a division of Scripture Press, 1991. ISBN 0-89693-185-4. Softcover, 167 pp., $9.95. Reviewed by Robert VanderVennen.

Some times of life hit us harder than others. Maybe turning 40 and being single, and being on the edge of a midlife crisis is such a time.

Suppose you are forty-something and single and a friend persuades you to attend a weekend conference set up for people like you. You find a Christian speaker who motivates you to think about who you are, to dream and to work to become the person you would like to be. You become excited about what the speaker says and begin to turn over a new leaf in your own life.

This book reads like what such a speaker would say. It is engaging, inspirational and motivates readers like a conference would. There is zing to the writing. It's always alive and never dull. The author of this book is in fact a person who leads such conferences. He is 43 years old and single, with a ministry to single adults.

I'm not a person who gets excited about hucksters who say you can turn your life around in 17 easy steps. But that's not what this book tries to do. There is substance here, and a sensitive use of Scripture. What Smith urges seems quite realistic.

Reasonable and appropriate

The author calls on us to examine our lives, with special relevance if we are single adults. He suggests goals for "fortysomethings" that are reasonable and appropriate. The book is chock-full of personal anecdotes about his own experiences and failures, and about well-known singles who can be our heroes. At the end of each of the 11 chapters are some questions for reflection and discussion.

The book examines what it's like to age physically and it shows how we can mature spiritually at the same time. It helps us survive the tragedies and injustices of life. It urges us to stretch our personal boundaries, to create opportunities. We get tips on how to be sensible about money. We're urged to examine the lives of heroes, to read biographies of people whom we can follow.

If you're single and getting a bit older, this is a good book for you. If you're not, it may still be good to have and to read. The book makes a good gift for an adult friend who is single.

Friends of God

Wayne Brouwer

An untimely death

"You have cut short the days of his youth; you have covered him with a mantle of shame" (Psalm 89:45).

As Moses speaks for the last time to the Israelites, he says a good word: "The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law" (Deut. 29:29).

That word of advice comes back to me every time I read Psalm 89. It has to do, I suppose, with the circumstances under which I first read these lines with some depth of appreciation.

I was a young pastor in my first congregation and a tiny child, born with his twin brother prematurely, struggled for months before dying. When I visited with his parents they decided to have a funeral. After all, we as a congregation had joined them for most of a year in their uncertain watch over little Bert. Though their parental pain would always be more intense than our shared concern, the loss of this little life was the community's loss. Only through a public funeral could we acknowledge that together.

"This is the verse we want you to use in your message," they told me. And I read Psalm 89:45. It made sense, of course. It was, indeed, the thought in all our minds.

An ancient catastrophe

But how did this message first come to be written in Scripture? There's an ancient painting at Karnak, in upper Egypt, that shows a man of royal bearing, prematurely aged, being led by Pharaoh Sheshonk to the god Amun. The man is humiliated, beaten, conquered. And on his leading hand there is a ring bearing this title: *King of Judah.*

The man is Rehoboam, young son of the great King Solomon. His father is the ruler who extended the territories of Israel to their greatest boundaries, the emperor who made gold and silver as abundant in those prosperous times as the stones that paved Jerusalem's streets.

But now, in a short span of time, the walls of Jerusalem have been breached, the gold has been removed from the temple, the boundaries of the land have collapsed and the young king of Judah is led like a whimpering child to be mocked in front of the austere idols of Egypt.

Where is the sense in all of this? Where is the justice in it? And where is God?

"You have cut short the days of his youth," says Ethan, the choir director, in Psalm 89. "You have covered him with a mantle of shame."

Holy discontent

Here's the holy discontent of the child of God. Confident, on the one hand, that God is powerful enough to change the course of human history, strong enough to make things right, bold enough, even, to tie Death in knots and send him packing. But disquieted as well by the seemingly senseless whims of fate, the horrifying taunts of misery, the strangely demonic triumph of evil over good.

Psalm 89 begs us to look again at the dying words of Moses. Indeed, says Moses, there are secret things which will ever trouble us, ever stymie us, ever throw us around in fits of consternation. But, says Moses again, there is enough revealed by our God to give us the will to carry on in faith and hope and life. "The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law."

Do you believe that? It's not a bad paraphrase of the whole of Ethan's psalm. And at the death of an infant child it's probably the most honest reflection we can make. Rev. J. Allan Shantz, one-time pastor in Kitchener, Ontario, had the dubious honour in 1980 of speaking at the funeral of his 18-year-old son. "It is not that God speaks to us in our pain and loss," he said, "but that he confirms his truth to our hearts *in spite of* our pain."

"I do not understand what God is about," Pastor Shantz went on. "But whatever God is doing with us as a family, and as a church (for it has affected us all), let us remember that he never stands aloof. Through his Son, God participated in this life, Christ himself is going through everything that you and I will have to face as we travel to the City of our God."

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

To all ***Calvinist Contact*** *subscribers and advertisers:*

Only FIVE issues will be published during July and August:

July 12, 26 and Aug. 16, 23, 30.

The *Calvinist Contact* office will be closed for vacation from **July 22** through **August 5.** Our office will re-open Tuesday, **August 6.**

ADVERTISING DEADLINES ARE AS FOLLOWS:

Issue dated:	Advertising deadline (4 p.m.):
July 12	July 3
July 26	July 10 (NOTE!!)
Aug. 16	Aug. 7
Aug. 23	Aug. 14
Aug. 30	Aug. 21

Calvinist Contact will **not** publish: **July 5, 19 and Aug. 2, 9.**

Your co-operation is appreciated. We wish you all a relaxing holiday.

Stan de Jong
Manager

CHRISTIAN TEXTBOOKS

IT'S OUR CONCERN . . . . MAKE IT YOURS

YOUR GIFTS ARE TAX DEDUCTIBLE

Canadian Christian Education Foundation, Inc.

FRED R. VANDER VELDE
EXECUTIVE DIRECTOR
2621 CAVENDISH DRIVE
BURLINGTON, ONTARIO L7P 3W6
(416) 336-5619